Enchyridion PHYSICÆ RESTITUTÆ;

OR,

The Summary of Physicks Recovered.

Wherein the true Harmony of NATURE is explained, and many Errours of the Ancient *PHILOSOPHERS*, by Canons and certain Demonstrations, are clearly evidenced and evinced.

LONDON,

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The Authours Epistle.

TO THE

HONOURERS

OF

Natural Light.

AFter I had lately with-drawn my self from publick employments, & reprieved my Soul from the dangerous attendants of a COURTIER's *life, and*

had now ancor'd my thoughts in a bleſt retirement, I alwayes had reſounding the Eccho of that poetical paſſage in mine ears:

Here is the Freedom the Soul gains,
Enfranchiz'd from her golden Chains.

Now began I to feel thoſe thoughts of Natural Philoſophie, alwayes foſtered by me, though till now, as it were ill attended, to give a freſh and ſprightly Spring in my Soul. I could not but upon their return, give them a wonted and merited Welcome,

come, that I might by the gain of this inward and natural Light, repair my voluntarie resignment of that outward and deceitfull splendour: Besides, by this course, I had hopes to wipe off a publick guilt, for now did I apprehend the charge of a desertour of publick employments, and of the Laws of my Countrie likely to fall upon me, therefore lest this might issue a deep censure, I fled to that Sanctuarie, the Studie of the Occult, and almost unsearchable Laws and Customes of Nature in the Universe, the common Coun-

trey of all, hoping a ſecuritie in this ſtudie, and a protection from this Policie. For certainly civil Conſtitutions will not decree any remarkable Amercement upon him, who laying down the burden of thoſe Troubles, doth retire himſelf to the general ſervice of the World.

Now was my Soul rowling within it ſelf thought concerning the Sovereigntie, Lawes, Order, Government, Harmonie, Effects, Cauſes, yea, the unconceiveable Riches of Nature; now indeed was I loſt in admiration of theſe, which aſtoniſhment, though

though it be an evidence of ignorance, yet it is alſo an incentive to knowledge, for it cauſeth the Soul to ſoar above, by which it is enkindled with a burning deſire to know what it is, as yet ignorant of, though affected to.

My Soul being thus enflamed, brought ſeveral philoſophical Conſtitutions to a ſevere Text, and upon the touch, aſſented not to their Veritie, becauſe Nature did ſeem to dart ſome weak and waining Light, as it were breaking forth upon the confine and border of a ſcarce-

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ly diſcerned Truth, till at length, the Light began ſo to riſe, as to break through the encompaſsing Fogs, and to break into my Soul, whereby it was not onely made more-reſplendent, but alſo more confident, not onely to view the ground, but alſo to dig for the Treaſure.

The firſt Errours of the Ancients, and which are the worſt and radicall Errours that came into my thoughts, were thoſe concerning the Principles of Nature, concerning the firſt Matter and that Univerſal Form, from which all things flow, concern-

cerning the Number of the Elements, their Qualities, their Oppoſition, Scituation, Reciprocation; when I had ſeriouſly turned theſe within my thoughts, I layed hold of an Opinion different from the Current; neither was the authoritie of ancient Philoſophers, nor their ingenious, but unſatisfactorie reaſonings, able to divert my mind from that perpetual devotion, in which it ſtood to the light of Nature. So now what I firſt admired, I now affected, yea, that Love, which hath no weapons but fierie rayes, ſtrook my ſoul into

to a flame, to enter into the most secret and sacred rooms of Nature.

But I was long in a suspensive Dispute with my self, whether it were my dutie to communicate to you, the Students of Philosophie, *those secrets I have found, suspicious lest it might prove a disgust to you, a danger to my self; for I found Experience the best Counsellour to give me warning to be wise by the folly of others, and to learn to stand by their falls; for I alwayes was musing how many had wrackt their credit by scribling, how*

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our modern Wits are cloſe in their commendations, but laviſh enough in their detraction of other mens labours, how attempting their ſouls are in fancying and foſtering follies, how obſtinate in the retaining a conceived Truth; yea, I conſidered it was not onely a project of difficultie, but alſo of danger, to pull up a received and an acknowledged Opinion, and to implant a new and divers.

But in this Conflict, (Ye moſt ingenious Aſſertours of Natural Light) the victorie fell upon the love of you, and

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of Truth, ſo that I was determined, that ſince thoſe had been the Motives to the Diſquiſition of theſe Truths, they ſhould alſo be the Incentives to their publication. Yet let me have this Boon granted, that if you will be competent or juſt Judges, let not the ſwoln names of Plato, Ariſtotle, *and of any other prime Philoſophers, be ſummoned as convicting witneſſes; or empannell'd as a condemning Jury, but lay aſide their nominal, though ſeemingly real authority, and bind not your ſouls to a continued credulity of their poſitions;*

ſitions; but preſerve your Souls free to your ſelves.

In the reading of the learned Monuments of former Ages, let not the popular fancy of their general Applauſe, bewitch you into a blind Belief of all their Notions. Far be it from me to ſtain their Credit, or detract from their Learning, who alwayes had exhibited by me almoſt a Divine Adoration, there is no earthly glory competible to theirs: they were the Men that firſt took infant Philoſophie into their arms, and nouriſhed it up to ſo incredible a ſtrength and

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ſtature, that thoſe lofty ſouls ſeemed to have cut off from ſucceeding Ages, the hope of an Addition to their Labours, and to an advancement of Learning.

Yet as for the deep ſearch of the winding creeks of Nature, and for the exquiſite knowledge of her concealed Myſteries, the growing Age of Philoſophie, even in its own judgement, did not comprehend them, theſe were brought forth by the fertile Brains of future Times, they brought to light Obſcurities, they poliſh'd roug-hewn principles, they propt up perplexities.

xities. So did Knowledge get its accompliſhment by Age, and Truth its perfection by Time, which demonſtrates the vigour of our preſent years, and that the number of things we know, is far leſs than of thoſe of which we are ignorant.

Philoſophy is not like a Garment, as that age ſhould wear it or worſe it, and they that pretend a gray head to their errours, by this ſeek not ſo much to patronize it, as to diſcredit it.

Forbear I beſeech you, by an unadviſed cenſure, to condemn me without plea, if I ſhall

shall seem to unsettle the boundaries of Philosophy, be not angry, and accuse me as sacrilegious, but consider whether I do not aym at their settlement rather than otherwise: whether I do not rather confirm than weaken her priviledges: whether I do not rather honour than impayr her Royalty: upon which grounds, I hope She will, as by way of requital, not deny me her assistance, as a buckler against the delusions of Sophisters, and a breast-plate against the environed darts of either Envy or Ignorance. These Beasts will bark, the

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first pining at anothers good, the second raging in its own clouds, both break into the cultivated Gardens of Knowledge, and the delightfull paradise of Philosophy, and either snip or blast the endeavours of a more fortunate Genius. These to no purpose strive to stop my course by their frights, I am seated above their highest reach; as long as I can see the Deity of Truth, under her patronage I walk, I work secure. Onely be you pleased to accept these sprinklings of my retirement, with the same soul it is presented, if any thing seem in

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it to diſrelliſh, deal ſo gently as that you may ſeem rather not to comply, than wholly to refuſe. I ſhall in the interim reach my end, if my pains ſhall cauſe you to fall upon greater attempts with better ſucceſs.

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Enchyridion Phyſicæ Reſtitutæ.

OR,

A Summary of the Phyſicks Recovered.

THE FIRST RULE.

GOd is an Eternal Being, an infinite Oneneſs, the radical Principle of all things, whoſe Eſſence is an incomprehenſible Light; his Power, Omnipotency; whoſe beck is an abſolute act. He that dives deeper, is ſwallowed up in a trance and ſilence, and is loſt in the abyſs of unfathomed glory.

2. Moſt of the Ancients conceived the world from eternity to have been figured in its Archetype, and

Original, which is God, who is all Light: before the Creation of the Universe he was a book rowld up in himself, giving light onely to himself; but, as it were, travailing with the birth of the world, he unfolded himself, and that work which lay hid in the womb of his own mind, was manifested by extending it to view, and so brought forth the *Idæal-world*, as it were in the transcript of that divine Original, into an actual and material world. This is hinted by *Trismegist*, when he says, *That God changed his form, and that all things were in a sudden revealed and brought to light.* For the world is nothing else but the disclosed image of an occult Deity. This beginning of the world the Ancients seem to have denoted by the birth of their *Pallas*, out of the brain of their *Jupiter*, by the Mid-wiffery of *Vulcan*, that is, by the help of divine fire or light.

In Pimand.

3. The eternal Parent of all things, not less wise in governing, than powerfull in creating, did so orderly dispose the whole organical frame of the world, that the highest are so intermixt

termixt with the loweſt, and the loweſt interchangeably and inconfuſedly with the higheſt, and have an Analogical likeneſs, ſo that the extreams of the whole work by a ſecret bond, have a faſt coherence between themſelves through inſenſible *mediums*, and all things do freely combine in an obedience to their Supream Ruler, and to the benefit of the inferiour Nature, onely being ſubject to a diſſolution at the will of him who gave them their conſtitution. Wherefore it is well ſaid of *Hermes*, *That whatſoever is below, hath an aſſimulation to ſomewhat above.* *In Smarag. Tab*

He that transfers the ſovereign order of the Univerſe to any Nature diverſe from the Nature of God, denies a God. For it cannot be juſt to conceive any other uncreated Deity of Nature, as the Cauſe of the production or conſervation of the ſeveral Individuals of this large frame of the world, beſides that ſpirit of the divine Worker, which lay upon thoſe firſt waters, and brought forth the ſeeds of all things, confuſedly rowld in the firſt Chaos, from their power

into act, and wheeling them by a perpetual alteration, doth mannage them Geometrically by compositi-on and resolution.

5. He that knows not the soul of the world to be that Spirit, the Creatour and Governour of the World, by its continued infusion, of its breathing upon the works of nature, and by its enlarged diffusion through all things, giving to all things a set, but secret motion according to their kind: he is wholly an *Ignaro* of the laws of the Univer'e, for he that created, cannot but assume the power of ruling what is created, and it must be acknowledged, that all things have their creation, generation and conservation by the same Spirit.

6. Notwithstanding this, he that shall grant Nature the honour of being the second universal Cause attending on the first, and as it were an instrument moved by it, and of giving, according to a material order, an immediate motion to every thing in the world, will not speak what disagrees with the opinion of Philosophers or Divines, who call that

that *Natura naturans: i.* Nature giving nature: this, *Natura naturata*, Nature made nature.

7. He that is verſt in the ſecrets of Nature, will acknowledge this ſecond Nature the attendant of the firſt, to be the ſpirit of the Univerſe, or the quickening virtue of that light created in the beginning, and contracted into the body of the Sun, and endowed with an hidden fæcundity. *Zoroaſter* and *Heraclit* called this *The Spirit of Fire, the inviſible Fire, the Soul of the world.*

8. The order of Nature is nothing elſe than a large Rowl of the eternal Laws, which being Enacted by the higheſt Sovereign, and Recorded and written in various leaves to innumerable people of a various nature, by the auſpicious power of which Laws, the frame of the Univerſe doth accompliſh its motions, life and death always attending on the margins of the laſt Volume, and the other ſpaces being taken up by alternal motions.

9. The world is as it were a Smiths-work made orbicular, the links of the chain enclaſping it, each the

other, are the parts of the world, Nature as it were deputed to sit in the middle, always present, and ever working, continually repairs the changes and motions of all things.

10. The whole world, as it hath its constitution from a three-fold Nature, so hath it its distinction into a three-fold Region, *viz.* The *Super-celestial*, the *Celestial*, the *Sub-celestial*. The *Super-celestial* is that which is otherwise termed the *Intelligible*, it is altogether spiritual and immortal, having the neareſt approch to the Divine Majesty. The *Celestial* is seated in the middle, which having allotted to her the portion of the most perfect bodies, and being repleniſhed with spirits, doth pour out by the conveyance of spiritual channels, numberless efficacies and vital breathings, not enduring a corruption, onely having attained its period subject to change. Lastly, the *Sub-celestial*, or Elementary Region, hath its assignment in the lowest portion of the world. This being wholly of a corporeal nature, doth enjoy spiritual gifts and benefits, (the chief of which is in life) by loan onely,

onely, and upon requeſt, being as it were to repay Heaven for it. In the boſom of this Region there is no generation without corruption, no birth without death.

11. It is enacted and ſetled by the Laws of the Creation, that the loweſt things ſhould immediately be ſubſervient to the middle, the middle to thoſe above, theſe to the Supream Rulers beck. This is the Symmetry, the order of the whole Univerſe.

12. It is the excepted priviledge alone of the Creatour, as he created all things according as he pleaſed out of nothing, ſo to reduce what he hath created into nothing: for whatſoever being or ſubſtance hath an impreſs from him, cannot deny ſubjection to him, but is prohibited by Natures law, to retnrn to a *Non-Entity*. Therefore *Triſmegiſt* did truly aſſert, *That nothing in the world doth die, but paſs into a change*, for mixt bodies have their compoſition from the Elements, which by natures rotation are again reſolved into the Elements.

Lucret. nu. 2. *Hence is this sequel, that by Natures cost*
All 's cloth'd with what's its own, nothing is lost.

13. The Philosphers did believe a first matter to be of an elder birth to the Elements, but this as it was but scarce apprehended by them, so was it as briefly, and as it were in the clouds, and obscurely handled by them, they made it void of qualities and accidents, yet the first subject of them without quantity, yet by which all things have their dimensions, endowed with simplicity, yet capable of contraries, without the reach of sensible knowledge, yet the basis of sensibles, drawn out through all places, yet unperceiveable covetous of all forms, tenacious of none, the root of all bodies, yet not sensible but conceiveable, onely by an act of the intellect: lastly, nothing in act, all things in aptitude. So have they laid a fancy for the foundation of nature.

14. *Aristotle* more wary, though he believed the eternity of the world, yet hinted a certain first and universal matter. In the discussion of this he

he uſed ſobriety and ambiguity, alwayes avoiding its creeks and perplexities, ſo that he opined it better to conceive * one inſeparable matter of all things, which yet hath a reſpective difference, from which, the firſt bodies with the reſt, which are under ſenſe, have their ſubſiſtence; that this is the firſt principle of them, and not to be ſeparated from them, † but always joyned with a repugnancie, always ſubject to contraries, from which the Elements are produced.

* *Cap.* 5. *l.* 3. *de ort. & interitu.*

† *Cap.* 1 *& 2. de ort. & interitu*

15. The Philoſopher had been righter, if he had aſſerted that firſt matter free from the conflict of Contraries, and diſengaged from that pretended repugnancy, ſince there is no contrariety inherent in the very Elements, but what is the reſult of the intention of their qualities, as we are informed by the daily experience of fire and water, in which, whatſoever oppoſition there is, ariſeth from the heightening of their qualities. But in the proper and true Elements, which couple in the generation of mixt bodies, thoſe qualities which are in a remiſs degree in

them, are not repugnant each to other: for their temperature doth not admit a contrariety.

De Sectis Philosophorum.

16. *Thales*, *Heraclitus*, and *Hesiodus* accounted water the first matter of all things, to whose opinion the Writer of the holy *Genesis* seems to consent: This they call an *Abyss* and *water*, by which I guess they understood not our ordinary water, but a kind of fume, or moist and dark vapour, roaving here and there, and driven in an uncertain motion without any certain order.

17. I am not at present able to lay down any positive determination concerning that first Principle of things, since it being created in the dark, could never by mans invention be brought to light, therefore whatsoever the troup of Philosophers and Divines do opine, whether these things are so or no, the Anthour of Nature alone knows, therefore pardon is to be allowed to him that in dark Doctrines hits what is most likely.

18. Some of the *Rabbines* agreeing, conceived an ancient, but obscure and inexpressible principle, the mat-

matter of all improperly called *Hyl*, which is more properly termed not ſo much a body, as a large ſhadow, not a thing, but a duſky image of a thing, or the ſmoaky appearance of an Entity, a moſt dark night, a covert of clouds, actually all nothing, potentially all things which cannot be found but in fancie, and underſtood in a dream. Our imagination cannot exhibit to us this doubtfull principle, this depth of darkneſs, no more than our talk can through the ears imprint the knowledge of the Sun into a man that was born blind.

19. The ſame men had an opinion that God brought forth and created the neareſt approching matter of the Elements and the World, to wit, that dark, formleſs, and indigeſted Abyſs out of that fartheſt Principle: the Scripture calls this Maſs ſometimes *Earth void and emptie*, ſometimes *Waters*, although actually it were neither, yet potentially and by way of aſſignment, it was both: we may give a propable gueſs that it was not unlike to a dark ſmoak or vapour, in which was cloſed a ſtupifying ſpirit of cold and darkneſs.

20. The

20. The division of the higher waters from the lower, expressed in *Genesis*, seems to be done by the severing the subtile from the thick, and as it were a thin spirit from that smoaky body; there was needfull therefore of that lightsom spirit proceeding from the Word of God. For light, which is a fiery spirit, by separating things of a diverse nature, did drive down the thicker darkness from the neareſt and higheſt Region, and uniting the matter of one and the same kind, being of a thin and a more spiritual substance, inflamed it as an unquencheable oyl, to burn before the Throne of the Divine Majesty. This is the *Empyræan Heaven*, seated between the Intellectual and Material heaven, as the Horizon and Finitor of each, receiving spiritual endowments from that above, and deriving them down to the inferiour adjoyning middle heaven.

21. Reason required that this dark Abyss, or next matter of the World, should be watry and moist, that it be the better subject to be attenuated, and that by this flux of the matter by attenuation, the whole frame of

of the Heavens and of the reſt of the Fabrick, might iſſue forth, and might be laid out in a continuous body. For it is the property of moiſture to flow, and the continuity of every body is the effect of the moiſture of it. For moiſture is the glue and joyncture of Elements and bodies. But fire acting upon moiſture by heat, doth rarifie, for heat is the inſtrument of fire, by which it doth act two oppoſite works by one and the ſame labour, ſeparating the moiſt nature from the earthy, & by rarifying that, condenſeth this: So that by the ſeparation of the things of a diverſe, proceeds a congregation of things of the ſame nature. By this firſt principle of Chymiſtry, the uncreated ſpirit, the artifex of the world, did diſtinguiſh the confuſed natures of things.

22. The Architectonique Spirit of the world began the work of Creation from two univerſal principles; the one formal, the other material, for otherwiſe what is the meaning of the words of the Prophet, *Gen.* 1. *God created the Heaven and the Earth?* &c. unleſs that in the beginning of the infor-

information of the matter, he distinguished it into two chief principles, a formal and a material Heaven and Earth; by the word *Earth*, is to be understood that dark, and as yet unshaped mass of the waters and Abyss, as is apparent by the subsequent words, (*The Earth was void and without form, and darkness was upon the face of the depth*, &c.) which the Creatour did shut in and comprise within the highest, to wit, the *Empyrean Heaven*, which is Natures first formal, though farthest principle.

23. For the Spirit of God, which is the brightness of the Deity, being poured out upon the Waters, that is, upon the moist and large surface of the depths, in the very moment of creation, light presently broke up, which in the twinkling of the eye, surprized the highest and more subtile part of the matter, and encompassed it as it were with a fringe, and border of light, as that lightening is which is darted from the East to the West, or like a flame which fires the smoak. So was the birth of the first day, but the lower portion of darkness devoid of light, continued night, and

and ſo the darkneſs had its diviſion into day and night.

24. Concerning that firſt Heaven, that formal Principle, it is not declared to have been void, empty, and wrapt in darkneſs, which is a ſufficient evidence, that that Heaven which was firſt ſpread out, was forthwith ſevered by the light from the ſubjacent dark Maſs, by reaſon of the nearneſs of the Glory and Majeſty of God, and the preſence of that light-ſom Spirit flowing from it.

25. There was therefore in the beginning two Principles of all things created, one full of light, and bordering upon the ſpiritual Nature, the other wholly corporeal and dark; the firſt, that it might be the Principle of motion, light, and heat; the ſecond, of a drowſie, dark, and cold being: the firſt active and maſculine, the other the paſſive and feminine Principle. On the part of the former comes a motion in the Elementary world to Generation, from whence proceeds life; from the other part comes the motion to corruption, the principle of death. So that is the double fringe or border of the lower world.

26. But

26. But because Love is extensive, and acts without from it self, the Divine Nature impatient of its solitude, and taken with its own beauty in the light already created, as in a Mirrour, and earnestly desirous to enlarge it, and to multiply his image, commanded that light to be extended and propagated. Then the light, the fiery spirit issuing from the Divine understanding, and rowling it self in a Circulation, began to work upon the neareſt darkness, and having prevailed upon it, and sunk it down towards the Centre, and there sprung forth the second day, and there was seen the second mansion of light, or the second Heaven, comprizing all the airy Region, in whose higher Region are so many Torches kindled and scattered: In the lower are seated the seven wandering Stars according to their order, that they might, as so many Presidents and Rulers, give orders by their light, motion and influence to the subjacent Nature.

27. And least any thing should be defective in this great work, already drawn out in the mind of God, the same

ſame Spirit by his glittering and fiery ſword beat off the banded darkneſs, and that ſhade that lay under him, and thruſt it down into the Centre of the Abyſs, ſo the loweſt part of the Heavens was enlightened, which we rightly term *Air*, or the *loweſt Heavens*: Then was the third day. But the darkneſs which at firſt did overcaſt the whole face of the Abyſs, being thruſt down by the ſupervening light into the loweſt Region, was ſo thickened by reaſon of the ſtraitneſs of the room, and the binding force of the Cold, that it paſſed into a huge maſs of a watry Nature, the Kernel and Centre of the whole workmanſhip, as it were a dale and heap of darkneſs, being poiz'd in the middeſt of the waters, and bound up of the dregs and thick matter of the Abyſs, into a firm and dark body of earth. After this, upon the driving of the Spirit, the waters fled from the ſurface of the earth, caſting themſelves about the borders of it, and there appeared drie land, that it might produce almoſt an infinite number of ſeveral ſorts of Plants, and receive as gueſts

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so many kinds of creatures, especially Man the lord of all, and provide to them food, and to man a plentifull sufficiency of all conveniencies. The Earth therefore and the Water made one Globe, by reason of whose thickness, the shadow, the image of the dark Abyss, doth continually beset the whole Region of the Air bordering upon it, and opposite to the Sun, for it shuns and flies the assayling light, and so in the assault is upon a continual retreat.

The creation of the Sun

28. That Light, which upon the conquest and destruction of the darkness, had seized upon and spread it self upon the parts of the Abyss, it seemed best to the great Creatour to contract into that most resplendent and illustrious for quantity and quality, for bigness and beauty, that Globe of the Sun, that as the Light was more narrowly pent, so it might be more efficaciously powerfull, and might dart its beams with more vigour, as also that the created Light, the neareſt approching nature to the divine glory, proceeding from an uncreated unity, might through its unity be poured out upon the creatures.

29. From

29. From this glorious lamp of the world do all the other bodies borrow light; for that dark ſhade which we ſenſibly perceive in the Globe of the Moon, by reaſon of the neighbouring earth, and the extenſion of her ſhadow, we may credibly gueſs the like to be in the other globous bodies, though not perceivable by reaſon of their diſtance. Indeed the prime and moſt principal nature of ſenſibles, the fountain of light, ought to be one, from which theſe things below might receive the breath of life. Whence is that true ſaying of the Philoſopher, *The Sun and man beget man.*

30. It was not an improbable aſſertion of ſome of the Philoſophers, *That the ſoul of the world was in the Sun, and the Sun in the Centre of the whole.* For the conſideration of equity and nature ſeem to require, that the body of the Sun ſhould have an equal diſtance from the fountain and riſe of created Light, to wit, the *Empyrean Heaven*, and from the dark Centre the Earth, which are the extreams of the whole Fabrick, whereby this lamp of the world, as a middle

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Nature and Joyner of both Extreams, might have its scite in the middle, that it may the more commodiously receive the rich treasuries of all powers from the chief Spring, and upon a like distance convey them to things below.

31. Before the Contraction of this light into the body of the Sun, the earth spent an idle time in its solitude, looking for a male, that being impregnated by his copulation, it might bring forth all sorts of creatures, for as yet it had been delivered onely of abortives and Embryoes, to wit, of Vegetables onely. For the weak and faint heat of that scattered light, could not get the conquest of that moist and cold matter, nor put forth its virtue in any higher actings.

32. From the light therefore the Elements, as well as the first matter, had their information, and so attained a joynt nature of light, and by kindred a fast friendship betwixt themselves, not according to the vulgar opinion, an hatred and quarrel; they embrace each the other with a common bond of friendship, that they may joyn themselves to the

the making up of ſeveral mixed bodies, according to their ſeveral kinds. But the light of the Sun being of a far greater power than this former, is the Form of all forms, or the Univerſal form which doth convey all natural forms in the work of generation, into the diſpoſed matter and ſeeds of things. For every particular nature hath within it a ſpark of light, whoſe beams do in a ſecret māner attend with an active & motive power.

33. It was neceſſary that the entire portion of the firſt matter, allotted to this lower Region, as well as the Elements who did flow from it, ſhould be ſeaſoned from the beginning with a light tincture of that firſt Light, whereby they might be the better fitted to receive that greater and more powerfull light in the information of mixt bodies. So fire with fire, water with water, light with light being *homogeneous* bodies, have a perfect union.

34. From the ſight & efficacy of the Sun, we may inferre that he is in the ſtead of an heart to the Univerſe, for from him is life derived to all parts, for light is the Chariot of life, yea, the

the fountain and next cause, and the souls of creatures are the beams of that heavenly light, which do breath life into them, exempting onely the soul of man, which is a ray of the *Super-celestial* and uncreated Light.

35. God hath imprinted in the Sun a three fold image of his Divinity, the first in his unity, for Nature cannot away with a multiplicity of Suns, no more than the Deity can with a plurality of Gods, that so one may be the spring of all. Secondly, in its Trinity, or his threefold office. For the Sun, as Gods Vicegerent, doth dispense all the benefits of Nature by light, motion, and heat: from hence is life, which is the supream and most accomplisht act of Nature in this world, beyond which cannot go, unless backward. But from Light and Motion issues heat, as the third in the Trinity proceeds from the first and the second Person. Lastly God, who is the Eternal Light, Infinite, Incomprehensible, could express and demonstrate himself to the world onely by light. Let none therefore wonder, why the Eternal Sun did beautifie that most excellent

lent draught of himſelf, which was his own making, that heavenly Sun with ſo great endowments, for in him hath he pitcht his pavilion.

35. The Sun is a tranſparent Mirrour of the Divine Glory, which being ſeated above the ſenſe & ſtrength of material creatures, did frame this glaſs, by whoſe reſplendency the beams of his Eternal Light might be communicated by reflection to all his works, and ſo ſhould by this reflection be rendered diſcernable. For it is beyond the capacity of any mortal to have any immediate view of that Divine Light. This is the Royal eye of the Divinity which doth conferre by his preſence, life, and liberty to his ſuppliants.

37. The laſt work of this Great Worker, and as it were the corollary and ſhutting of all, man enters a Summary of the Worlds Fabrick, a ſmall draught of the Divine Nature. The Creatour deferred his making to a part of the ſixth Light, and the laſt of all his working, that the rich Furniture of Nature, and all endowments of things both above and below, might bring their confluence

ence to the humane nature as to another *Pandora*. Thus the things of the world being ordered, man wanted onely to be annexed as the perfection of all; whereby nature, being now strengthened by a various light, might bring into his perfect temperature more refined Elements, and that there might be the best Clay for the forming of so exquisite a Vessel. Yea, the lower Globe and the inhabitants of it did require such a Governour, lest otherwise they might refuse his Rule.

38 Upon the sixth day from the Creation, the third day of the Suns rising, did man rise out of the Earth: by the time of his production, and the number of the days is shadowed forth a great mysterie. For as upon the fourth day of the Creation the whole light of the Heaven was gathered into the single bodie of the Sun*, and on the third day from the making of the Sun, which was the sixth day from the beginning of the Creation, the Clay of the Earth received the breath of life, and was formed into a living man the image of God: So on the fourth Millenary day

day from the beginning of the world the uncreated Sun, *viz.* the Divine Nature, infinite and never before comprehended within any bounds, was willing to be comprized, and in a manner ſhut into the cage of an humane bodie. Upon the third day or millenarie (for a thouſand years with God are but as one day) after the firſt riſing of that Sun, and about the end of the ſixth day, to wit, of the millenarie from the Creation, ſhall fall out the glorious Reſurrection of the Humane Nature in the ſecond coming of that ſupream Judge, which was alſo præſignified to us by his bleſſed Reſurrection on the third day. So did the Prophet in his *Geneſis* roul up the ſecret age and deſtinie of the world.

39 Although the Almightie, according to his pleaſure, created the World, yet could have brought it out of darkneſs into light (if his will had ſo been) in a moment, and by a beck: for he ſaid, and it was ſo. Yet the order of Creation of principles, and ſucceſſively of the natures according to their times, was ſet in the mind of God, which order, rather than the

work it self of Creation, that sacred Philosopher seems to describe in his Genesis.

40 There seems to have been in the beginning a threefold way of the information of the first matter. For in what portion of the matter there was an irrational lightsom form, and without proportion above the rest, as in the Empyrean heaven, where the light first seized upon the matter, then the form having as it were an infinite virtue, did swallow up its matter, and translated it into a nature almost spiritual and free from any accident.

41 But where the virtues of the form and matter did meet in an equal poyz and a just equallitie, according to which, the atherial heaven, and the celestial bodies are informed, there the action of the light, whose force in acting is of greatest power, did proceed so far, that it did rescue its matter from all original blemishes, as also from the loathsom infection of corruption after a wonderfull sort, by illumination and attenuation, and this is to be accounted as a truly perfect information.

42 The

42 The third way of informing the matter is, in which a weaker form remains, as it often happens, though after divers ways in this our Elementarie region, in which the appetite of the matter, which is an evidence of weakneſs and imperfection, luxuriating, and laviſhly ſpringing in its baſs and root, cannot be ſufficiently ſatisfied, by the reaſon of its remotion and diſtance from its former principle, neither can this weakneſs be cured. Hence the matter not being fully informed according to its deſire, languiſheth under the deſire of a new form, which having attained, it doth bring to it, as to its husband, the dowrie, a large wardrobe of corruption and faults. This ſullen, perverſe wrangling and inconſtant matter, doth always burn for new beds, greedily wooing all forms which it longs for if abſent, hates, if preſent.

43 By which it is evident, that the leaven of alteration and corruption, and at length the fatal venom of death do happen, not from the repugnancie of qualities, but from an infected Matrix, and from the menſtruous poyſon of a dark matter, and

this causeth it so to fall out both in elements and in the mixt bodies of this lower region: because the form weakened and insufficient by its defilement and imperfection, and being not of a just poiz and assize, could not purge it out in its first and radical union. This is confirmed by holy Writ, in which we may observe our first Parent was not created according to his matter immortal, but that he might be guarded from the tincture and corruption of the matter, and therefore God set in Paradise a Tree abounding with the fruit of Life, which he might make use of as his assertour & guardian from the frailty of his matter, and the bondage of death, from the presence and use of this he was sequestrated after his fatal fall, and final sentence.

44 Two there were therefore first principles of Nature, before which were none, after which all, to wit the first matter, and its universal form, by the copulation of which issued the Elements as second principles, which are nothing else but the first matter diversly informed; out of the mixture of this is made the second matter,

matter, which is the neareſt ſubject of accidents, and doth receive the various turns of Generation and Corruption. Theſe are the degrees, this the order of the Principles of Nature.

45. Thoſe who annex to the Matter and Form, a third Principle, *viz.* Privation, do blaſt Nature with a Calumnie, far from whoſe purpoſe it is to admit a Principle that ſhall go counter to her intention, but her end in Generation being to obtain a Form, to which Privation is adverſe, certainly this cannot be part of Natures aim: They had ſpoken more to the purpoſe, if they had made Love a principle of Nature, for the matter being widowed in its form, covets eagerly the embracing of a new. But Privation is the meer abſence of a form, upon which ground the honourable title of being a principle of Nature, is no way due to it, but rather to Love, which is a mediatour betwixt that which deſires, and that which is deſired, betwixt what is beautifull, and what is deformed, betwixt matter and form.

46. Corruption is far nearer than Privation to the principle of Generation, since that is a motion disposing the matter to generation by successive degrees of Alteration; but Privation acts nothing, is of no work in generation, but Corruption doth both promove and prepare the matter, that it may be put in a capacity of receiving the form, and as it were a mediatrix, doth act Pander-like, that the matter may the more easily get a satisfaction for its lust, and by his help may the sooner obtain the copulation of a form: Corruption therefore is the instrumental and necessary cause of Generation. But Privation is nothing else but a meer vacancy of an active and formal principle; *and darkness was upon the face of the depths*, to wit, of the unformed and dark matter.

47. The harmony of the Universe consists in the diverse and gradual information of the matter. For from the poized mixture of the first matter and its form, flows both the difference of the Elements, and of the Region of the world, which is briefly, but truly set out by *Hermes*, when he

he ſaid, *That whatſoever is below, hath an aſsimulation with ſomewhat above.* For things above and below, were made of the ſame matter and form, differencing onely in reſpect of their mixture, ſcite and perfection, in which the diſtinction of the parts of the world, and the latitude of all Natures, are handled.

48. We muſt believe that the firſt matter, after it had received information from the light, and was diſtinguiſhed by it into ſeveral things, did go wholly out of it ſelf, and was tranſmitted into the Elements, and that which was compounded by them, and was wholly exhauſted in the conſummation of the work of the Univerſe, ſo that thoſe things which were cloſed in her, being brought forth, and expoſed to view, ſhe began wholly to lie hid in them, and we muſt acknowledge it is not to be found in a ſeparation from them.

49. Nature hath left us a ſhadow of that ancient confuſed Maſs, or firſt matter in drie water, not wetting, which riſing out of thoſe impoſtumes of the earth or Lakes, doth ſpring forth big with a manifold ſeed,

being also volatile by reason of its lightness through its heat, from which being coupled with its male, he that can take out and separate, and joyn again ingeniously the intrinsecal Elements, he may well boast that he hath gained the most precious secret of Art and Nature; yea, a *compendium* or brief of the Heavenly Essence.

50. He that searcheth for the simple elements of bodies, separated from all mixture, takes a labour in vain, for they are unknown to the most piercing judgements of men, for our common elements are not the simple element, yea, they are inseparably mixed one with another. The Earth, Water, and Air, may be more truly called the Parts that perfect and compleat the Universe, rather than Elements, yet they may be rightly termed the Matrix's of them.

51. The bodies of Earth, Water, and Air, which are sensibly distinguished by their sphears, are different from the elements which Nature maketh use of in the work of Generation, and which make up mixt bodies,

dies, for these in their mixture in respect of their thinness, are not discernable, but are barr'd from the senses, until they conjoyn in a condensed matter and body.

There never hath a creature been, *Lucret. lib. 2.*
whose principles were to be seen:

But those things which fill up the inferiour Globe of the Universe, as too thick, impure, and indigested, are debarred from the right of perfect generation, for they are rather the shadows and figures of elements, than true Elements.

52. Those Elements which forming Nature makes use of in her mixtions, and in making bodies, although they are not to be found out before mixtion, yet in the finished work, and in the compleatly mixed body, because their parts have a correspondence proportionable with the parts of the world, and have a kind of Analogie with them, we may call them by the same names, the more solid parts, Earth; the moister, Water; the more spiritual, Air; the inborn heat, Nature's fire; the hidden and essential virtues, a man may safely term Heavenly and Astral Natures, or the

Quint-Essence, and so every mixed body may by this Analogie triumph in the title of *Micro-cosme*.

53. He that did appoint the first Elements for the generation of bodies, alone knows how out of them to make all particulars, and to resolve them, being made, into them again.

54. Let not them therefore refuse the Light, who working about the Elements of Nature, either in the production of some body from them, or the resolution of some into them, create their own trouble, since these Elements are onely subject to the dominion of Nature, and delivered to her onely from their beginning, altogether unknown to all our art, and not compassible by our endeavours.

55. The Element of Nature may be termed the most simple portion of the first matter, distinguished by its peculiar difference and qualities, constituting a part of the essence in the material composition of mixt bodies.

56. By the Elements of Nature, are denoted the material principles, of which some have a greater purity and

and perfection than others, according to the greater Power and Virtue of that form that gives the compleatment. They are for the moſt part diſtinguiſhed according to their rarity or denſity, ſo that thoſe that are more thin, and approch nearer to a ſpiritual ſubſtance, are therefore the more pure and light, and ſo are the more fit for motion and action.

5^ly. Upon this ground it was that reverend Antiquity did feign, that the whole Empire of the world was divided between the three Brothers, the Sons of *Saturn* as coheirs, becauſe it acknowledged onely three Elementary Natures, or rather three parts of the Univerſe. For by *Jupiter*, the Omnipotent, who ſhared heaven as his portion, armed with his treble-darted Thunder-bolt, ſuperiour to the reſt of the brothers, what did thoſe profeſſours of myſteries underſtand, but that the Heavens, being the Region of heavenly bodies, do aſſume a priviledge of Sovereignty over theſe inferiour beings. But they placed *Juno*, wife to *Jupiter*, to præſide over the loweſt Region of the Heaven, or our Air, becauſe this Region

Region troubled with vapours, being moist and cold is as it were in a manner defiled and impure, and neareſt appraoching to a female temperament, as alſo becauſe it is ſubjected to the orders of the higher Regions, receive their effects, and communicates them to us, twiſting it ſelf with more condenſed natures, and ſtooping them to the bent of Heaven. But becauſe male and female differ onely in ſex, not in kind, therefore would they not have the Air, or the lower Heaven to be diſtinct in its eſſence and kind, as another Element from the higher Heaven, but onely diverſified in place and by accidents. To *Neptune* the god of the Sea, they attributed a dominion over the waters. By *Pluto*, the lord of the lower parts, abounding in wealth, they denoted the Globe of the Earth repleniſhed with riches, with the deſire of which the minds of men being inflamed, are bitterly tormented. So that thoſe wiſe men admitted of three parts of the Univerſe, or if you pleaſe, of three Elements, becauſe under the Nature of Heaven they comprized the name of Fire, and therefore did they

they draw *Jupiter* armed with his Thunder.

58. We are Schollars to experience in this, that all the bodies of mixt beings, have their analyſis and reſolution into drie and moiſt, and that all the excrements of creatures, are terminated by the ſame differences; from whence it is clearly evident, that their bodies are made up onely of two ſenſible Elements, in which notwithſtanding the other are virtually and effectually. But Air, or the Element of the lower Heaven, is not the object of our ſenſe, becauſe in reſpect of us it is a kind of ſpiritual being. The fire of Nature, becauſe it is the formal principle, cannot be wrought to any ſeparation or comprehenſion by any deſtruction by way of reſolution, nor by any art or artifice of man. For the nature of Forms is not ſubjected to the cenſure of the Senſes, becauſe of its ſpiritual being.

59. The Earth is the thickeſt body of the Univerſe, therefore is it accounted the heavieſt and the centre of it, we muſt aſſert its nature contrary to the received opinion, to be

be accidentally drie, because it doth retain most of the close and dark nature of the first matter, but a shade and darkness are the coverts of cold, from whence they flie the light, and are diametrically opposite to it, but the Earth, in respect of its extream density, is the mother of shade and darkness, hardly passable by light and heat, therefore roughly knit by an heightened cold. And for this reason black choller is to be esteemed the coldest humour of all, because it is under the power of the Earth, the Earth under *Saturns*, who is accounted the Authour of a cold and melancholick temperature. Further, those things that are ingendered in the bowels of the Earth, of the substance of the Earth, as Marble and Stones are of a cold nature, although we must otherwise conceive of metals, because they are rather of an airy nature, and have in them sparkles of the Fire of Nature, and a spirit of Sulphur congealing their moist and cold matter. Yet *Mercurie* surpassing the rest in moisture and cold, is beholding to the Earth for his coldness, and to the Water for his moisture.

ure. It is otherwise with those things that are produced in the Sea, as in *Amber* and *Coral*, and many other things that have their beings from the Sea and fresh Waters, which as it is apparent, are of a hot temper, so that we have this instruction both from reason and experience, that the greatest coldness is to be attributed to the Earth, not to the Water.

60. But driness doth agree to the Earth accidentally only, and in a remiss degree; for it was created in the middest of the Waters, and the order of beings required, that in respect of its gravity, being sunk in the Waters, it should never separate from them; but the Creatour using his Prerogative, having removed the Waters, gave to it an open surface, that so there might be room made both for the creation of mixed Beings, and for their habitation. The Earth therefore was enfranchiz'd from its natural yoke of bondage and subjection to the Waters, not by any order of Nature, but by a priviledge of favour, that so having its face wipt, it might lift up a dry visage

to

to the view of the Heavens, and might partake of the welcome light of the world.

61. Every cold and drie is averse from the faculty of Generation, unless it be helped out by some eternal helps; therefore it was the will of the Supream Authour of Nature, to heat the cold womb of the Earth with an heavenly fire, and adjoyned to the drie globe of the Earth the moist nature of Water, that so by the mixture of two generative causes, moist, and hot, the sterility of the Earth might be helped, and that by the mediation of the concourse and mixture of all the Elements, the Earth might be made a natural Vessel for fruitfull Generation. Therefore all Elements, and all qualities are in the Earth.

62. The body of the Earth was rightly created by the great God of a spongeous nature, that so there might be a receptacle for Air, Showers, and heavenly Influences, and also that the moist vapours being expelled by the force of inward heat, from the Centre to the Superficies, through the porous passages of the Earth,

Earth, might by a mean putrefaction corrupt the ſeeds of things, and ſo prepare for generation; theſe being thus diſpoſed, receive that enlivening and heavenly heat. For Nature hath ſunk in the depths a magnetick love, by the actings of which they draw down, and ſuck out the efficacy and virtue of things above, which do increaſe the ſtrength of the information, and haſten the ſweetneſs of vital Air.

63. The heat that comes from the inwards of the Earth, is moiſt and impure, and doth corrupt by reaſon of the tainted mixture of Earth and Water; But the moſt pure and heavenly doth generate by excitation, dilatation, and furthering the inbred heat to life, even that inbred heat which is hidden in the ſeeds of things, and as Natures ſecret cloſed in their centre. But becauſe both theſe heats are of the ſame kind, they have a joynt and amicable operation in the act of generation, and are inſeparably united, until they are brought forth to life and large vegetation.

64. Water is of a middle nature, be-

betwixt what is thick and what is of a thin nature, betwixt the Earth and the Air; Natures *menstruum*, a volatile body, flying and not enduring fire, drawn forth by a moderate heat into a vapour, assuming multiplyed shapes, more unstable than *Proteus*.

65. The moist Element is *Mercurius*, which sometimes assuming the nature of a bodie, sometimes of a spirit, doth attract to himself by his revolutions, the virtues of superiour and inferiour Beings, and as it were receiving their instructions, doth trade in commerce as their agent or factor, amongst the remotest natures of the Universe, neither will he leave his trafficquing till all the Elements of the corruptible Nature receive their fixation and purgation by fire, and there issue upon it an Universal Sabbath.

66. Water, being the neareſt in nature to the first matter, doth easily receive her impress. The Chaos, the ancient Parent of all things, was a kind of subtile and dark vapour, a kind of a moist dark substance, like a thin smoak, from whose most subtile part

part the Heavens are drawn forth into order, which a three-fold difference divides into a three-fold province; to wit, the Supream, which is the noblest, the middle which assumes the second place of dignity and honour, the lowest is inferiour to the other two both in scite and honour. The thicker substance of the matter went to the making of that watry heap, which is a middle nature. The thickest part, which is as it were the dregs of the whole Mass sate down to the bottom, and was setled for the globe of the Earth. The extremities of this artifice, to wit, the Heaven and the Earth, did recede more from the first state of their matter, and from their ancient shape; the Heaven in regard of its great rarity and levity, the Earth in respect of its great density and gravity. But the Water, which was a mean betwixt them, continued a nature more like the first formless Abyss from whence it proceeds, so that with ease it turns it self by rarefaction into sneak or vapour, which is the image of the ancient *Hyle*, or first Matter.

67. Moist-

67. Moisture is more proper to Water than Coldness, because Water is of a greater rarity, and more lightsom than Earth, but those things which communicate most of light, are fartheſt off from cold; the more rarity there is in any thing, the nearer vicinity there is to light. Water retained the ſymbole of moiſture from the firſt matter the Abyſs, as the Earth coldneſs. For the Architect Spirit of the World divided the more thick parts into thoſe two nearly-allied Natures.

68. Coldneſs wooes Drineſs, and inveſts it ſelf with it where it is vigorouſly predominant by the conſtriction of moiſt beings, and by the deſiccation of them, as is evident in Snow, Ice, and Hayl. For it is the work of Nature to bind and drie the Water, than which nothing is more humid by the proper inſtrument of Cold; yea, the principal and common ſubject of Heat and Cold, is humidity, by both which it is ſo ſtrongly aſſailed, till it be conquered: from whence it falls out, that in *Autumn* ſo many drie leaves fall at the firſt cold, that the ſtalks of feeble Plants upon

upon the ſtrength of Winter, in the height of Drought, are void of moiſture, and drie away: The cold penetrating doth ſo ſcorch, and makes ſo furious an aſſault upon the vital humours: hence proceeds flaggy and withered age, at length death comes and cuts down all with his well-ſet ſickle, and ſweeps you into his general Granary. How then can any one conceive Cold to be friendly to Moiſture, and to be its inherent property? Since Nature ſuffers not the Elements to act againſt each other, leſt they ſhould deſtroy and oppoſe each the others powers, but an intenſe Cold quickly would bring under a remiſs and weak moiſture, and would ſwallow it up all by a violent conſtriction: ſo that by this means one of the Elements being loſt, there would neceſſarily follow an imperfection in the work of the reſt, and a deficiency in the generation of all things. It is therefore not ſuitable to the Law of Nature, to inveſt Water with the property of being cold in the higheſt degree.

69. Out of theſe ſolider Natures of Earth and Water, doth Nature ex-

extract her Elements, by which she compacts Vessels and corporeal Organs: for out of the commixture of both is made a clay, which is the next matter of things in generation: for it is in stead of the Chaos, in which virtually and confusedly are all Elements. Out of this clay was the first Father of mankind created, and after all Generation issued from it. In the Generation of creatures, is a clay made of the seed and the *menstruum*, from whence proceeds the living Creature. In the production of Vegetables, the seeds do first fall into a subtile clay by putrefaction, and then are wrought up to a vegetable body. In the generation of Mettals, there comes forth a clay from the perfect mixture of Sulphur and Mercury, and their resolution in a fat Water, by which means the mettallick bodies are indurated by a long decoction. In the Philosophical resolving of mettals, and in the creation of that Philosophical Secret, first is brought forth a clay out of the seed of both parents purged and mixed.

70. Water is the base and root of all

all moiſtures, yea, it is moiſture it ſelf: from which all moiſt things receive their denomination, therefore Water may be rightly defined the Fountain of the moiſt Element, or the Spring of moiſture, whoſe property it is to wet by its liquour. But thoſe things are termed humid, which do in themſelves according to a leſs or greater degree, contain a moiſture, or a watry liquour. Moiſture is receivable of all qualities, ſo bloud and yellow choler are humours, endued with their own heat, although they have their foundation in the Element of Water. *Aqua-fortis* and the like are empowered with a burning and a fiery nature. The burning Water, and many other eſſences which are extracted from oyls and water, do abound in heat, although the root of them, which is Water, be cold, becauſe Nature doth firſt imprint in a moiſt elemēt various reſemblances and ſignatures of its powers, and doth in it en-root and infuſe its principal and choice qualities. Moiſture is the firſt ſubject of Nature, upon which her prime care is beſtowed, her firſt charge layed out,

by

by whose liquour it doth dilute and mingle various colours, and indelible tinctures : To it first do the spiritual qualities communicate themselves, in it first do they take up their being and actings.

71. The lower Waters being divided into two, do occupy a double seat, for one part of them brimming the Earth, doth lean on it as it were as its proper Base, and with the Earth makes but one Globe : the other part flying upward, doth range up and down the Region of the neighbour Air, and there making to it self many masqued fancies of bodies, and various figures of several phantasms doth reave hither and thither, over-hanging the lower Region.

72. Always there is a great part of the Waters that keep above, and being driven to and fro by the Caroach of the Wind, doth post over divers parts of the Air, which was in this manner ordered from the Day of the Creation, by the enacting of the Wisdom of GOD, that so the uncumbered and plain face of the Earth, might be unmasked and fited for the generation of things. For the

the Channels of the Sea and Rivers were not ſufficient to receive the whole Waters, but if all ſhould break the confining Bars of the Heavens, and come tumbling down, it would not onely cover the plain face of the Earth, but it may be, overtop the higheſt Mountains. Such an enlooſening of the Cataracts of Heaven, we may gueſs, did occaſion the old Cataclyſm or Deluge.

73. Water is not onely ſublimated into a vapour by heat alone, neither is it onely bound up in a cloud by cold, but to both the virtues of the Sun and the Stars do contribute their aids, not onely by multiplying the vigours of the Elements, but alſo by a kind of Magnetick virtue, attracting and retaining a moiſture much or leſs, according to their different poſition, and the diverſe figure of Heaven: from whence we obſerve the various ordering of years and times; for indeed that Maſs of Waters is not kept in, ſo poized onely by the ſolidation of Cold or the Air, but by the powerfull order and regiment of ſuperiour bodies.

74. Leſt there might ſeem to Di-

vine Justice a want of judgements for the execution of his wrath, he made that Ocean which is poized over our heads, to be volatile or flying, and withal brought into his Armoury those fiery darts, his Thunderbolts, that so the presumptuous sinners that cannot be won by love, might be wrought about by fear.

75. They are much out of the way, who do attribute to Air moisture in the highest degree, upon this ground, because it is easily kept in within the bounds of another, but hardly within its own; for this is the property of light and liquid bodies, not of moist, and so doth better agree with fire and Heaven, which natures are more rarified, than with Water and Air: for bodies that are rarified, because they of their own will flow every where, cannot be comprized within their own bounds, and therefore stand in need of another. Onely firm and solid bodies are kept in within their own compass and superficies, which cannot be done by those things that are of a subtile nature, because by reason of their thinness they melt and are fluid,

fluid, and ſo leſs conſiſtent. From whence this flows that the Air is a body of greater rarity, but not of greater humidity.

76. The Air from it ſelf hath no quality intenſe and in the higheſt degree, but ſometimes hath them upon loan elſe-where. The nature of Air is a middle nature betwixt things below and above, and ſo doth with eaſe aſſume the qualities of thoſe that border upon it, from whence it happens that its inferiour Region, according to the diverſity of times, hath a variety of temper, which inconſtancy is occaſioned by the changes of the neighbouring and thicker bodies of Water and Earth, whoſe ſtate is eaſily altered by heat and cold.

77. The whole Air is the Heaven, the floor of the World, Natures ſieve, through which the virtues and influences of other bodies are tranſmitted: a middle nature it is that knits all the ſcattered natures of the Univerſe together: a moſt thin ſmoak kindled by the fire of Heaven, into a light, as it were an immortal flame: the ſubject of light, and ſhade of day and night, impatient of vacuity: the

principal transparent: the easiest receiver of almost all qualities and effects, yet the constant retainer of none: a borderer upon the spiritual nature, therefore in the Tracts concerning the Mysteries of Philosophers, it is called by the name of a *Spirit*.

78. The lower Region of the Air is like unto the neck or higher part of an *Alembick*, for through it the Vapours climbing up, and being brought to the top, receive their condensation from Cold, and being resolved into water, fall down by reason of their own weight. So Nature through continued distillations by sublimation of the Water, by cohobation, or by often drawing off the liquour being often poured on, the body doth rectifie and abound it. In these operations of Nature, the Earth is the Vessel receiving. Therefore the Region of the Air that is nearer to us, being bounded by the Region of Clouds, as by a vaulted Chamber, is of a greater thickness and impurity than those Regions above.

79. The middle Region of the Air is not that, in which is the gathering of

of the Clouds, from whence are Lightenings and Thunders, which is onely the higher part of the lower Region, and the border of it: but that which is above the Clouds is to be ſtiled *The Middle Region*, whither the watry Being, by reaſon of its gravity, cannot reach, yet whither ſulphureous exhalations, diſburthened of the load of their Vapours, do climb up, and there by a motion, either of their own, or anothers, being kindled, burn. Such are the flaming Meteors of divers ſorts, which are viewed in the middle Region, whence we may gueſs, that it abounds with a hot and moiſt, though not a watry, yet a fat Being, which is the food of fire. In this Region is much peace and a good temperature, becauſe it is not hurryed with the tempeſts of any wind, and onely the lighter excrements of the inferiour Nature are ſucked up hither.

80. The higher Region near the Moon is all airy, not fiery, as it hath been taken up, though falſely, in the Schools. There is the peaceable habitation of the pureſt Air, and as it borders upon the Heavenly Region,

ſo it approcheth it in nature, for it is not defiled with the leaſt ſmut of the lower Abyſs. There is a temperature in the higheſt, a purity but little inferiour to that of the neighbouring Heaven. In this place to fancy a ſphear of fire, is the ſhame of a Philoſopher, which breaking the Laws of Nature, would have long ere this ruined the Fabrick of the Univerſe.

81. The Fire, as a fourth Element of Nature, was placed in the higheſt Region of the Air, as in its proper ſphear, by the chief Philoſophers, being led by an argument, from order and by conjecture, rather than truth. For let no man fancy any other fire of Nature than the celeſtial Light, therefore the bleſſed Philoſopher in his *Geneſis*, makes no mention of fire, becauſe he had before told of the creation of the Light upon the firſt day, which is the genuine fire of Nature, and truly he would elſe not have omitted Fire, if it had been a principle of Nature, having ſpecified Earth, Water, and the Fowls of the Heavens.

82. Let

82. Let not any therefore fancy, unleſs ſleeping, a Region of Fire burning next the Moon, for the whole Air would not be able to bear ſo great an abundance of intenſe fire, but it had long ago fed upon, and ruined the whole Fabrick of the World, for whatſoever it falls upon it feeds upon and devours, being the deſigned ruin of the World and Nature.

83. Such a Devourer of Nature is not lodged as an Element of Nature, neither above the Air, nor below the Earth. Onely he doth tyrannize in the kingdom of Nature, either in the height of the Air, or the depths of the Earth, or elſe being kindled, upon the ſuperficies of the Earth. Therefore *Lullius*, a man of a raiſed wit, did juſtly account it amongſt the Gyants and Tyrants of the World. It may alſo be termed to be an Enemy to Nature, becauſe whatſoever is deſtructive to Nature, is an adverſary of Nature.

84. Our common Fire is partly natural, partly artificial. It may be man borrowed it for the accommodation of life, and for his neceſſity, from

the Celestial, by an unition of the beams of it, and a multiplication of its vigour, or else by attrition or the collision of two bodies, the Spirit of God suggesting the project to man.

85. The Sovereign Creatour of all things, did place the fiery spirit of a kindly heat in the Globe of the Sun to inspire light, and an enlivening heat to the rest of the bodies in the Universe, wherefore many have thought him to be the heart of the whole Fabrick, for from him springs the principle of all generation and life. He that searcheth for any other Element of fire in the world, doth shut his own eyes against the Sun.

86. The source therefore of the Fire of Nature, is seated in the Sun, whose heat is always of an equality, and temperate in it self, though it be felt by us either greater or less, according to his appropinquation or distance, or according to his direct or oblique beams, or according to the scituation or nature of places. The Sun hath been elevated by most Philosophers, as the Soul of the World, breathing in motion, and a fa-

faculty of generation to Nature.

87. The Sun is not the Eye of the World, as ſome Ancients termed it, but is the Eye of the Creatour of the World, by which he doth ſenſibly view his ſenſible creatures, by which he conveys to them the ſweetly-affecting beams of his love, by which he renders himſelf viewable to them: For ſcarcely could a ſenſible Nature have comprehended an inſenſible Creatour, therefore he formed for himſelf, and us ſo noble a body roab'd in his own glory, whoſe rays, that neareſt approach Divinity, are Spirit and Life.

88. From that univerſal Principle of life, all the in-bred heat of Elements or mixed Beings is derived, which hath gotten to be called by the name of *Fire*, for whereſoever a free heat, a natural motion or life lodges, there Nature hath hidden Fire, as the principle of them, and the firſt mover of the Elements, by which the ſenſible Elements, or the Portions of the World are elementated, and receive their animations, yet doth it cleave cloſe to the womb of the Earth, being bound up by

the Earths denſity and coldneſs, exciting an Antiperiſtaſis.

89. That Fire of Nature which is ſeated in mixt bodies, hath choſen the radical moiſture, as its proper ſeat, the principal reſidence of which is in the heart (although it be diffuſed through all the parts of the body) as in the prime organ of life, and the centre of this little world, whence that Prince of Nature, as commanding from its Caſtle, doth move concordantly all the faculties, and the reſt of the organs, and doth in-breathe life to the humours of the mixed Being, to the ſpirits, and finally to the whole Elementary Maſs. And being the Sun, and Vicegerent of the Sun doth act all in this little, that the Sun doth in that large World.

90. As the Sun, being in the middeſt of the reſt of the Planets, doth enlighten them with his light, repleniſh them with his influential virtues, beget an harmony of life by his enlivening ſpirit, ſo doth the ſolar ſpirit in the middle of the Elementary Nature, giveth it an influential light, and gathers the Elements

toge-

together in the work of Generation and doth unite and enliven them.

91. The firſt Agent in the World is the Fire of Nature, which being ſeated in the Globe of the Sun, doth diffuſe that vivifical heat by means of his rays, through all the dominions of Nature, working in the ſeeds a power of activity, and ſe ling in them the principle of motion and action, at the removal of which all motion ceaſeth, and alſo the faculty of life and action.

92. The heat of Nature, and the light of Nature, are really one and the ſame, for they have a continual and uniform effluence from the ſame Fountain, *i.* the Sun, but are diſtinguiſhed by their office, for the heat is to penetrate into the moſt inward parts of Nature, but light is to manifeſt, and open the outward parts: the office of heat is to move the occult Natures of things, that of light, to ſet before the eyes ſenſible accidents: both of theſe is wrought by the rays of the Sun. The Sun therefore is the firſt Organ of Nature, by whoſe approach or diſtance, all the operations of Nature are variouſly go-

governed, intended, or remitted, by means of light and heat.

§3. The second universal Agent is that same light; not so immediately issuing from the Fountain, but reflected from solid bodies, inlightened by it as the heavenly, yea, the Earth it self: for the light of the Sun beating upon those bodies, gives a motion to their dispositions and faculties, and alters them, and diffuseth their several and different virtues by the reflection of his rays, through the whole frame of Heaven and of our Air: for by those rays, as by so many conveyances, are the various effects of several bodies dispersed every where for the benefit and harmony of Nature, which are called by us *Influences*. These are the true and first Elements of Nature, which because they are spiritual, do communicate themselves to us under some airy, or also some watry Nature, to whose good act, as to the roots of the Elements, we are beholding for the gift of every birth, and of all life.

94. Love, styled by *Plato* the Eldest of the gods, was breath'd into nature,

ture, begotten by the Divine Spirit, and hath the place of a *Genius* in her diſpoſitions. In the firſt Diviſion of the World, betwixt the firſt brothers, ſhe gave the judgement for the partitions of their families, and after had alwayes the Præfecture in Generation.

95. The God of Nature did fix the firſt bond of Love in the things of Nature, between the firſt Matter and the univerſal Form, the Heaven and the Earth, Light and Darkneſs, Plenty and Poverty, Beauty and Deformity. The ſecond degree of Love from the firſt couple, which is as it were the loving embraces of the Parents, iſſued into the Elements, which having a fraternal tye to bind them, have divided betwixt them the whole right of Nature. The third and laſt degree, is compleated in mixed bodies, which excites them by the inborn and in-bred ſparkles of love, to a propagation and multiplication of their like. The Divine Love hath appointed this treble Love-knot, as a kind of Magical tye, that it might deliver it ſelf by traduction into all and every part of his workmanſhip. Love

is

is the Base of the Universe, the Cube of Nature, and the fastening bond of things above and below.

96. Let those avaunt therefore, who do attribute the concordant motions of Nature to Discord; for Nature is peaceable and pleasant in all her workings, yea, she is delightfully tickled in her actings. The very Elements of things in their coition are wholly lost in love, that they may knit themselves together by their mutual embraces, and of many be made one.

97. Let the Academies stand up, and tell us how the first Matter can be the first subject of contraries, and how Love can lye amongst the brawlings and jarres of Enmity! or that eager appetite, which the Prince of Philosophers acknowledgeth residing in the heart of this Matter, whereby it doth as earnestly lust for its form, as a man for a woman? Will not those enemies, constituting the seeds of Beings and the mixt bodies, by their eternal food, at length force Love and Concord to yield to their ruine.

Cap. 9. l. 1. De Mat.

98. They that placed a lust between

tween the Matter and the Form, and yet an hatred and repugnancy in the Matter it ſelf, and in the Elements, in making theſe contraries, have made themſelves ſo: for according to the dictates of their School, the Soul in all things generated (onely man excepted) is brought forth out of the power and privy virtue of the Matter: But how can this be without love? If the Matter radically doth lye under the diſſentions of contraries, muſt not the Form, which ſprings from her very root, feel the ſame portion? Nay, would it not be ſtifled by them in its firſt birth and cradle? What man therefore that ſtood right in his wits, would acknowledge the rule of theſe bandetries, to be chief in the nuptials of Love and Nature, in the very juncture of the mixture of the Elements, and of the information of the Matter? Yea, who would expect an uniform, and not a monſtrous iſſue from the heterogeneous ſeed of oppoſite parents?

99. Let therefore the Philoſopher ſurceaſe to place the cauſe of the alteration of Elements, of the corruption and failing of mixt beings in the

the repugnancy of the Elements, but rather lay the fault upon the penurious weakness of the first matter. For in the first Chaos

'Twixt moist and drie there was no battel fought,
Nor any enmitie 'twixt cold and hot.

It is indeed the Vulgar conceit that there was, whereas onely two, no way contrary, of those four qualities, to wit, Cold and Moisture, agreed to the female, & the matter, and were in it: The other two, which are Heat and Drought, which are masculine and formal qualities, came forth out of the part of the informing light. And the Earth was not called *Drie Land* before the drawing off the Waters, and the coming on of the light Being, which was first moist and covered with Waters.

100. Therefore certainly reason it self doth evidence, that those four qualities, which by the Vulgar are accounted repugnant, are not extant in the first matter, unless after information. And lest she might endure some contrariety in its solitude, she had other diseases, to wit, Darkness, Con-

Confusion, Deformity, Coldness, & an indigested Moisture, with an impotency, which are all evidences of a diseas'd and languishing body: Therefore being infected from its creation with that corruption, it derived it down to its posterity, lodged in this lowest and weakest Region of the elements. Therefore it is not set down iu *Genesis* of that Abyss of Darkness, that it was very good, but reserv'd that gracefull Elogie for the Light, and for the rest that were created.

101. But who is there that hath the least dram of knowledge, will conceive that this contentious repugnancy did flow from the form into the matter, after the union of the four qualities in the matter being informed? Since it is essential to and the intent of the form, to adde a perfection to the matter, and compleatly to perfect it into an harmony and consent, and a temperament according to its ability.

102. The first contraries through opposing qualities, were Light and Darkness; Light hath two qualities Heat and Drougth; Darkness as many, Cold and Moisture, wholly oppolite

posite each to other, because of their intention. But after those two aged principles of Nature came together, and the dark material and female principle was informed by the light-som, formal and masculine principle, and impregnated by the light, the whole matter of the Universe, and all the Regions thereof received this priviledge of light, though distinct in the degrees and differences: for that fiery tincture of the Spirit of light left nothing unpierced, and the four qualities also at first being in their highest degree, were brought down to a remission in the informed matter, and so closing sweetly, contracted a fast friendship, and consented to a temperature: and so being made friendly, they were entered into the *homogeneous* family of the Elements, that so there might nothing of repugnancy or enmity lurk in the generation of mixt bodies, whereby the pleasing motion of Nature might be disturbed.

103. Neither in nature are those four qualities contrary one to another, but onely divers and unlike one to another, neither do they ruin, but

but unite into a firm league one with another: So Heat and Cold in a remiſs degree, do amicably agree and commix in one and the ſame ſubject, that a middle and temperate quality, to wit, a lukewarneſs might be produced. But if in the intenſe degree they couple not without a fight and combat, this proceeds from the exceſs and tyranny of the intenſion, which cannot endure two qualities equally heightened and adverſe, to be partners and ſharers of one and the ſame Sovereignty, but there will fall out a tumult. But indeed Nature caſteth out intenſe qualities, as baſtards and ſtrangers.

104. Let not therefore any fancy that Nature admits fire intenſe into the family of her Elements, for ſuch a fire would be fit for deſtruction, not generation, would not be according to, but againſt Nature, which avoids violent things, and delights in a temperature, in which is no fighting, no contrariety. For the Rule of Nature cannot away with the rage of a ſcorching heat, or a waſting cold, or the diſtemper of moiſt and drie, but doth pleaſingly lye down in a com-

composed temperature. Let not any therefore search for the intense qualities in the Elements of things; he will find them in them either less or more remitted.

105. He is deceived therefore who says that hot and cold, moist and drie, are simple contraries. For the Earth, which by *Aristotle* is laid down as drie in the highest, should always quarrel with the Air, which is said by him to be moist in the highest: Also Water that is cold in the highest, according to his opinion, should be opposite to Fire, that is hot in the highest: and this repugnancy would inclose by force every one of the common Elements, or every Region of the World within the verge of its sphear, and by reason of this antipathie, would destroy all hospitality betwixt them. But we are convinced of the contrary, both by reason and experience. For ditches and all hollow places under the Earth, yea, the very bowels and pores of the Earth are replenished with Air, and the intrinsical moisture of the Earth, by which, as with their mothers milk, all Vegetables are nourished, is nothing else but an hot

hot and moiſt Air, cleaving cloſe to the Earth, and handing it as a nurſive and nouriſhing faculty: the pores of the Earth are the dugs, and the airy moiſture the milk, by which, ſhe, the Mother and Nurſe of things, doth nouriſh her off-ſprings, and give them growth.

106. They, who ſettle four Elements in as many humours, do grant, that Nature being moiſt, is receiveable, yea, is the ſubject of four Elementary qualities: how then can they hold a contrariety in them, which they place in one and the ſame ſubject? For though thoſe four humours are diſtinguiſhed by their reſpective differences, yet have they but one baſe, one common root to all, to wit, Humour: for yellow choller which reſembles fire, is no leſs an humour than flegm, which reſembles water: and the ſame may be ſaid of aduſt Choller and Bloud, although they do not abſolutely, but comparatively confound the four Elements in a moiſt Being.

107. If there were any repugnancy in the qualities and elements of Nature, the greateſt would be be-

twixt

twixt hot and cold, and so betwixt Water and Fire, but the nature of these are not adversary, many generations which are under the Waters, do evidence: for wheresoever there is any generation or life, there must be fire, as the neareſt intrinsical, efficient, moving and altering cause of the matter for generation:

Ænead. 6.

Hence Men, Beasts, and the Fowls their Being have,
And ghastly Monsters rowling on a wave;
A fiery vigour to their seeds is given,
The homage for their birth is due to Heaven.

108. Therefore certainly he will be in the right, who shall acknowledge those four first qualities, inborn and essential to the things themselves, and to their Elements, to be apt to a mixture by the direction of Nature, and not contrary, for they are as it were four organs or instruments which Nature makes use of in the perfecting of her alterations and generations.

109. Nature sets up a Potters trade, for she is wholly taken with making her

her matter circular, theſe four qualities are as the wheels, by which ſhe doth by degrees and wiſely inform her works through a circular and ſlow motion.

110. Of thoſe four Wheels, two, *viz*, thoſe of Moiſt and Drie, are moſt agreeable to the matter, becauſe Nature doth turn and work the matter between theſe two: thoſe two qualities are neareſt the matter, becauſe more ſubject to be paſſive, and to a change. But the other two, to wit, of Hot and Cold, are more of action, becauſe by their turns they alter and change the former; theſe are paſſive, thoſe active, & are as it were the active inſtruments of Nature, working upon her paſſive matter.

111. Let us therefore caſt off that tenent of Contraries, as contrary to natures concord, and daſh out it with a pen of iron, with the good leave of learning, from the depraved table of Philoſophy, and let us in the room of it, inſcribe the Symbole of Concord, which Nature doth acknowledge of the ſame ſtanding with her ſelf, by whoſe help the delightfull copulation of actives with paſſives is

is procured in every Generation.

112. Those, who according to the flying opinion do stand for four Elements contrary each to other, do necessarily introduce a fifth, as the knot or bond-tye of concord, as the Peace-maker, otherwise they could not receive any perfect mixture, or any temperature in the work of generation, but without a rudder or a ruler would float a drift through the vast Ocean of Nature, never able to reach a port, or bring forth a birth: and so would they cheat the common Genius of Nature of her proper end.

113. For these four being acknowledged by reason of their repugnant qualities to keep up an eternal war betwixt themselves, cannot be united or appeased in the generation of mixt Beings, but rather with their mutual conflict rushing in, will procure an Abort, than a birth in Nature, unless their contrary actings be composed to a peaceable love by the part of some fifth heavenly and tempering Nature, which may introduce a temperature void of Hot and Cold, Drie and Moist.

114. That

114. That fifth Element, as they call it, or heavenly and incorruptible Spirit, ſpringing from the light, motion, and virtue of the heavenly bodies upon theſe lower Beings, and preparing the Elements for motion and life, and ſtopping from ruin particular individuals, as far as their ſetledneſs will permit, hath merited the name of the ſalt Nature, the tie of the Elements, the Spirit of the world, to be given it by the ſearchers of occult Philoſophie.

115. If there were any contrariety between the principles of things, certainly it was between Light and Darkneſs, by reaſon of their oppoſite qualities, but thoſe qualities were tempered by the coition of both principles, and from the extreams became a middle temper, and ſuch were they when they diſlodged from the firſt, and went into the ſecond principles or Elements.

116 The extreams are contrary each to other, onely by reaſon of the intenſion of their oppoſite qualities, but thoſe things that ſpring from the mixture of theſe extreams are not adverſe, becauſe they are of a mid-

dle nature, and the efflux of the union of the two extreams, to wit, of Light and Darkneſs.

117. That out of the mixture of Contraries, to wit, of Light and Darkneſs, do not come contraries forth but in a temperature, is plain by that of the Kingly Prophet, breaking forth into theſe words of the Eternal Light, Pſal. 18 *He bowed the Heavens and came down, and Darkneſs was under his feet*, &c. *He made Darkneſs his covert, his Pavilion in the middeſt of it*, &c. The very fountain of Eternal Light, that he might exhibit the brightnes of his infinite glory to mortal eyes, did wrap it up in a cloud and dark mask, and brought the Darkneſs to the Light, that he might make of the two Extreams a moderate light, and ſo allay the ſplendour of ſo great a light, as was not to be gazed on without the ruin of the Spectatour; yea, Philoſophers do affirm, the Rain-bow that was given by God as a ſign and token of a Covenant made with man, to be produced out of a mixture of Light and Darkneſs, that ſo that Symbole of the temperature of Gods wrath, exiſting out of contraries, might be tem-

tempered of various coherent and friendly colours.

118. Thoſe that have delivered that the Earth, Water, Air and Fire, in their ſphears are diſtinct Elements of the World, and are turned each into other, by mutual reciprocation, did but ſlightly look into the depths of Nature; for it is more ſafe to call them the compleating parts of Nature, or the Shops of the Elements: for the Elements of the world do not lye under our view or ſenſes, as ſeparated in their proper Regions, but do lye hid and keep cloſe in their wombs, till they come together in the generation of mixt bodies, and make up a body. But thoſe parts of the World, as ſo far mutually different, can never have a converſion in them, neither can that one common quality, whereby thoſe natures are linked together, beget ſuch a change, that out of things of a diverſe, ſhould be formed a like nature, yea, that they ſhould be turned into the ſame.

119. If thoſe four Elements aſſerted by them, do change and barter their rooms, natures and offices, all

the compact frame of the World, devoted to a chance and motion, would be in a perpetual fluctuation, which we know is established by God in a certain and constant order and scite, and distinction of parts: For Earth will quickly be made Water, Water Air, Air Fire, and so backward, and by this the Centre shall run out to Circumference, and the Circumference run into the Centre, the farthest and the middle parts of the World, shall of their own accord remove out of their places, that so after a long time the order of Nature shall be inverted, whilest the top and the bottom, and the bottom and the top change places, and clash together. He who doth fancy this so fair composure of a World, doth not deserve to have so fine a piece termed a World, but a Chaos, an Abyss, which Nature, a friend to Order, doth absolutely detest.

120. They which do say that those extream bodies of the lower World, Earth and Fire, (supposing, not granting a sphear of Fire) are turned into each other, do wrong themselves and truth too. For their distant and repugnant

pugnant natures do diſagree from ſuch a change, for the heightened cold, thickneſs, and gravity of the Earth are ſo oppoſite to the ſame degree or heat, ſubtility, and levity in Fire, that they can never be brought to change. Beſides, the Earth, a fixed body, will not yield to fire, but ſlighteth its virtue, if we may believe the opinions of Chymiſts and common experience, neither doth any thing flie out from it, but a fat and watry humour, both of them not natural to the Earth: but if any thing is to be turned into elementary Fire, it muſt neceſſarily be light and volatile, that it may be tranſlated into its Orb and Nature. The Earth therefore being moſt weighty, and ſo the Centre of all, being moſt fixt, and ſo leaſt volatile, how can it be turned into Fire, and be carried up into the Sphear of Fire, or how can Fre, the higheſt and lighteſt of all, be beaten down to be eſſentia ly united with the Earth, contrary to the laws of Nature? It were a more eaſie converſion of Water and Fire, becauſe they are nearer by one degree than Earth and Fire.

121 They that believed, the exhalations from the region of the earth drawn up into the Air, and because kindled there, to be earthie, and converted into the Element of Fire, are far out of the way of truth, for they are not earthie, but rather airie natures: for our Air being moist, through the contagion of water lying in the drie bosom of the Earth, gather a fatness, and by the consortship of the Earth, doth temper the moist with the drie, but when it exhales through the pores and crevises of the Earth being drawn by heat, or else the abundance of the matter forcing out, it breaks not forth out of its prison without a noise & crack, whence proceed earth-quakes and openings not without much ruin; that exhalation, got loose, doth flie up into the region proper to light bodies, and there is set on fire, being digested by its errant motion and heat, more fully into a sulphureous matter. Therefore that matter is not truly earthie, since it is neither ponderous nor cold, but because it is made fat and combustible by the concourse of hot, drie, and moist: it may more properly

ly be called the accidental food of fire, than the Fire of Nature, or the Elementarie Fire. That is a baſtard, a ſpurious generation, which for that very reaſon ought not to have been placed amongſt the natures, or been called by the names of Elements; therefore theſe Firings are rightly called by *Ariſtotle*, imperfectly-mixed things. The ſame we muſt conceive of the ſmoke of combuſtibles: For Smoke being unctious, doth quickly take fire, which is nothing elſe but ſmoke kindled.

122 Fire feeds upon fat and unctious matter, but the fat moiſture of the Air is contempered with drought, whence we often may ſee a ſulfureous matter, extrinſecally drie and terminated with drought, as our ordinarie ſulfur, gun-powder, and the like; which though they ſeem to be outwardly drie, do cloſe within them a fat moiſture, and upon the firing are reſolved into it.

123 And truly they ſlip to purpoſe, that have taken an opinion, ſeeing ſtones and heavie bodies ſometimes generated in the Air, and ſhot down thence by lightnings, thunders,

and breaking of the clouds, that the Fire turns to a stone, or is converted into earth, or have a conceit, that the Earth is carried up thither. This is done far otherwise; for that hardened matter was never fire or earth, nor proceeded from the Orb of Fire (if there be any) or from the bodie of the earth, but an unctious and viscous humour, in a manner clayish, shut up in a cloud as in a fornace, is so hardened and decocted, as an earthen vessel by the heat of the burning exhalations, that it turns a stone: Hence proceed those darted Thunder-bolts. Such meteors as these are the wens, weaknesses, and diseases of Nature, not Elements. In the same, though after a slower manner, is the stone generated in the bodie out of flegm in the reins or bladder. For the Microcosm hath also his meteors.

124 The fire of nature is far different from our artificial or accidental fire. The fire of nature is double, either Universal and Particular, or Individual. The Universal is diffused through all the parts of the Universe, doth sweetly excite and move the propensive virtues of the celestial bodies,

bodies, doth impregnare and ſupply with engendering ſeed this Globe of ours, deſigned for the generation of things; doth infuſe virtues into the ſeeds; doth untwiſt the intangled power of nature; mingles the Elements; informs the Matter; and finally doth unlock the ſecret of Nature: but the fountain of it is in the Sun, who as the Heart of the World doth ſtream forth his enlivening heat as his love through all regions. But the particular Fire of Nature, is inborn and in-bred in every mixed bodie, and individual, which flows as a rivulet from that General, and doth work all things in this Microcoſm or little World MAN, according to an Analogie with the Sun in the Macrocoſm or greater World. But who is there that would not ſtile our common fire, being an oppoſite of all generation, living onely upon prey, ſubſiſting upon the ruins of other Beings, the deſtruction of life, deputing all things to aſhes, rather a foe than a friend to nature, its enemie, not its inmate; and rather the ruin than the raiſing of Life? But thoſe fires that are bred in the Airie regi-

on, are rather engendred by chance, than by any intention of Nature.

125 Neither are those two bodies of the Earth and Water, situated next one to the other, convertible each into the other, but onely by reason of their neighbourhood are mingled together; so that the Water washeth the Earth, and the Earth thickens the Water; and hence is made Clay, being a bodie of neither, but a middle betwixt both; which if resolved by the force of fire, will separate it self into both these natures. The water flying out, the earth settles: neither will there be any conversion of each into the other, for that cannot be effected by that single common qualitie of cold, since the drineſs and moisture are not less powerful to resist, than the mutual consent of cold can bring them to a conversion. Besides the drineſs and fixation of the Earth, are quite opposite to the moist and volatile nature of the Water, so there is but one qualitie agreeing to an alteration, and many disagreeings, which will prevail in the combate. Besides, here is the help of nature always readie

to

to conserve it self, and doth never incline, unless upon force and conquest to its ruin or change.

126 We may guess the whole Globe of the Earth, not to be of a less settled nature than the Heaven, the Moon, or the Stars; for it, if it be the centre of the World, as it is generally received, then certainly the constancie is not less necessary to it than to the rest of the bodies of the World. Besides the earth is the same without any essential immutation of what it was from the beginning, and what it will be to the end of ages. But if it did suffer any notable detriment by the universal deluge in the general, or any accidental in particular, as by some chasme, or by the breakings in of rivers, or the Sea; this falls out by the supream order of him that doth change at list, the laws of the whole and every region: or by the discordant harmonie of the World, or by some disease of some distempered nature, rather than by any propensiveness or viciousness of the Earth. For all the bodies of the Universe do lie under their burdens and diseases, although they be diversified

sified according to the disagreement of Nature, and difference of perfection, yet the accidents do not change the nature and constancie of them in respect of the whole. Absolute constancie and impassibilitie do onely suit to God alone: but the Heaven, Water, Earth, and the rest of the bodies of the Universe shall stand firm, in regard of their essence to the designed period of their age.

127 If any one of those four natures have a propensitie to conversion, it will be strongest in the mean qualities; for Water and Air are joyned in greater affinitie between themselves than with the rest, or the others amongst themselves. For they seem not to differ so much in their qualities, as in the intension and remission of them, not so much naturally as accidentally. For since Water doth by a right of nature challenge to it self moisture and coldness, it doth also communicate them to the lower region of the Air by way of commerce, (for Air obtains no proper qualitie almost besides the highest tenuitie, yet capable of receiving the rest, therefore is it of an heavenly

nature,

nature, being of it ſelf moſt temperate, and not addict to any proper qualitie, doth readily receive and-diſpence the diſpoſitions, influences, and virtues of the heavenly bodies.) Denſitie and raritie, which in a remiſs degree are of kin, ſeem to make the principal difference between Water and our Air; for which reaſon God is ſaid in *Geneſis*, to have ſeparated the Waters from the Waters; as if by reaſon of the unity of their nature, it ſeemed more truely to be a diviſion of their ſituation, than a muration in reſpect of their eſſence.

128 Yet theſe bordering natures, do not entertain any true and eſſential reciprocation, but onely according to ſome reſpect, not altogether changed, but after ſome manner; and this change is acted in the lower region of the Air, which is bound in by the cover of the clouds, and reacheth not the middle, much leſs the higheſt region. Water being rarified into a vapour flies up, and is rather raiſed then turned into Air; and that vapour condenſed doth reſolve, and fall down again. The ancients, being led by the legerdemain of ſence,

more

the light of reason, conceived this circulation, and returning into it self of one and the same nature, to be the turning of nature into another: but it is found to be otherwise by those that have and use a sharp insight into the depths of Nature. He is also deceived that shall call the Air simply a thin Vapour, because a Vapour is a middle and imperfect bodie betwixt the two Waters, those above, and these below, betwixt our Water and Air, yet it is neither of them, because although it rarifie, yet will it never be heightened to the great degree of the nobilitie of the Air. It may be made a spurious but never a pure Air: neither will the refined nature of the Air be so depressed and fall from its puritie, as to thicken into a vapour, cloud, or Water. For the right of Nature never got that first separation of the Waters, which was really and actually done by that Architect spirit, and that the established bounds of the parts of the World, which God hath sealed with an indelible signature, should either be blurred or removed by any new confusion.

129 But

129 But thoſe that dive deeper into things, will acknowledge the Earth to be the womb of the World, the veſſel of Generation, the mother of a multiplied, and almoſt numberleſs iſſue, which being reſcued in the beginning of the Creation from the power of the covering Waters, and priviledged to it ſelf, was made and remained drie land; and her bodie being condenſed, ſunk to the foundation and the centre of the whole, and ſpread out her lap as a Parent to all vegetables, and all other creatures; yet did ſhe want moiſture, whereby ſhe might be made apt for a fruitful generation. Gods providence ſet out a remedie for this exigence: Therefore from the beginning was the water made volatile, that ſo it might be carried up in vapours, which being frozen by cold in this cloud, might by heat be thawed again into Waters. By this maſter-piece of Divine providence, was this exigence of the Earth ſupplied, and that drineſs, which threatened barrenneſs, was tempered with a large moiſture, and the womb of our mother conceived. Therefore onely

onely Water hath the circulation, to the intent that it might moisten the bosom of the Earth, or more truly it is distilled in the lower region of the Air as in its Alembick; that so by often pouring in, and reiterated distillations, it being abounded, and having gotten virtues both from above and below, and endued with that celestial Nectar, it might more effectually soften the bosom of the Earth, and endue it with a prolifical virtue. The chief worker of all, who maketh use of the art of Nature, hath added nothing superfluous to his work, nor left any thing defective in it.

130 But the Water being the menstruum of the World, doth cherish and contain in it the seeds of things and their elements; but she having this circulation, the true and genuine Elements of things which are in the Earth, as in the matrix and vessel of Generation; and in the Water, as in the menstruum, are also whirled about. In the vapour therefore, are the Elements of the Earth, the Water, and the Air; & have their sublimation, and exuberation with it.

They

They are not the bodies of Earth, Water, and Air, which have their proper ſphears, and conſtitute the ſeveral Regions of the World, but they are the very ſpiritual Elements of Nature, which lye hid and inhabit in them, out of which many bodies, as ſtones may be generated and excocted in the Air. For where all the Elements well mixt, do meet, as they do in a vapour, there bodies may be generated; but when they find not a convenient matrix, as in the Air, there are ingendered imperfect mixtures, not by reaſon of any fault in the mixture, but in the Matrix.

131. The Water being ſeated as middle, betwixt the Earth and the Air, doth trouble both it by its flowing, and always moving inconſtancy, infeſting the Air with a black ſoote, and noiſom vapours, and often drowning the Earth by flouds; cauſing tempeſts in the Air, ruines to the Earth, and corruption to both; and it doth aſſault the Region of the one with its levity, and of the other with its gravity; and doth croſs the order of Nature, and the nature of Times by its defect or exceſs, yea, doth ſhake

shake all her borderers with her terrible claps and tumultuous ragings. Her nature being altogether female, the supream Creatour seems to have bestowed her on the World in the nature of a Woman, or a necessary Evil, even so doth she arrogate all things as subject to her, and turns those things that were given her for a general good, to a publick ruin. Finally, it is the scourge of divine Justice, revenging *Nemeses*, which being designed to the vengeance of sin, doth break out to punish, and sets the hopes and wealth of many the very roots of pride, under several shapes of judgements, the scoff and blast of the world.

132. The universal Natures, the more thick they are, the more impure, the more endued with tenuity; the more purity. The Earth, because more thick than Water, therefore is less noble, and so Water than Air; and Air than Heaven: and so the highest Region of the Heavens is the most noble, because it is most subtile. For it is an undoubted truth, that spiritual Natures are more excellent than corporeal, and the more bordering

dering upon the ſpiritual Natures, the more they draw nigh to perfection.

133. The foundation of Generation and Corruption is in Moiſture, for in both the travails of Nature, Moiſture, of all the Elements, is the firſt patient, receiving the firſt ſeal of the form. The natural Spirits are eaſily united with it, becauſe flowing from it, do lightly return to it, becauſe the root of them, in that, and by that, are the reſt of the Elements mixed. The moiſt Element hath its circulation no leſs in mixed and individual bodies, than in the World, both in the work of Generation and of Nutrition, for it was Natures pleaſure, that both theſe works ſhould be performed by the ſame inſtruments of condenſation and rareſaction, and by the ſame means, to wit, Spirits.

134. The Earth is the Veſſel of Generation, Water the menſtruum of Nature, containing in it the formal and ſeminal virtues, which it borrows from the Sun, the male and the formal univerſal Principle; from him is derived into all things the influence of the fire of Nature, and of formal Spi-

rits,

rits, in which are all things necessary for generation, the in-bred heat being wrapt up in the moist: Therefore *Hippocrates* did rightly affirm, That these two Elements, Fire and Water, could do all, contained all things in them: For from them do issue two masculine qualities of Hot and Drie, from the other two more of Cold and Moist, being the female qualities, which so concurring and mixing, perfect the generation of mixed bodies. Over those two principal Elements, the two greater Lights were set, the Sun the authour of Fire, and the Moon the Lady of Moisture.

Lib. 1. de Diæta.

135. Nature perfects the circulation of the volatile Element, by a three-fold action or instrument, by Sublimation, Demission or Resusion, and by Decoction, which stand in need of a divers temperament. So doth the rightly ordered intention of Nature, wandering through various motions, directeth her interrupted actions to their designed end, and attaineth the same mark, though it trades through divers wayes.

135 Sublimation is the conversion of

of a moiſt and a ponderous nature, into a light, or the exhalation of it into a vapour. The end and benefit of it is three-fold: Firſt, that a groſs and impure body might be mundefied by attenuation, and might by degrees be drawn off the dregs; then that by ſublimation it might gain the higher virtues, which continually flow down. Laſtly, that by ſuch an evacuation the Earth might be diſburthened of its ſuperfluous and loading humours, which ſeizing upon its paſſages, do hinder the action of the heat, and the free paſs of the natural ſpirits, yea, do violently choak them. This drawing away of the ſuperfluous moiſture, takes away the cauſe of obſtructions, and gives eaſe to the ſqueazy ſtomach of the Earth, and makes it more fit for digeſtion.

137 But the Moiſture is ſublimated by the impulſive operation of heat. For Nature uſeth her fire as its proper inſtrument for rarefaction of moiſt bodies. Therefore the Vapours that generates Clouds & Rain, are moſt frequently drawn up in the Fall and Spring, becauſe then the womb of the Earth doth more abound

bound with hot and moist; now Moisture is the material, and Heat the efficient cause of exhalations. Nature doth shew a kind of intense heat in sublimation, whilest it is bound in within the terms and latitude of temperature.

138. Demission is the second wheel of Nature; in the work of Circulation is the returning of the spirituous Vapour into a gross and watry body: or the Refusion of a rarefied and sublimated humour, being again condensed, and its descent into Earth, that it may dilute it of its exuberant liquour, and suck it up by a sweet and celestial draught.

139. Nature doth intend three things by irrigation. First, that it might not pour out, but by degrees distil its abundant humour, lest there fall out a gulf, and by the abundance of water, the passage for the vivifical spirit in the bowels of the earth be dammed up, and the intrinsecal heat of the Earth be extinguished, for that wise and righteous Governess doth dispense all her benefits in number, weight and measure. Secondly, that it might distribute the humour by

by divers drops, and by a various manner, to wit, a Rain ſometimes larger, ſometimes leſs, ſometimes a dew, ſometimes a hoar froſt, ſometimes pouring out a greater, ſometimes a leſs plenty, that ſo it might water the Earth according to its appetite or neceſſity, thirſting for more or leſs. Thirdly, that theſe irrigations or waterings may be not continual, but by turns and betwixt other works; for the Sun doth in its courſe ſucceed the Showers, and the Showers in theirs the Sun, the day the night, and the night the day.

140. The lighteſt Cold or the departing Heat, doth unlooſe and make fit to fall thoſe vapours that are brought up into the middle Region, and there frozen. For an immoderate heat doth diſſipate and hinders their condenſation, and an intenſe heat doth ſo knit and freeze them, that they cannot produce a humour that may be fit to fall down.

141. The laſt wheel or action of the Circulation of Nature, is Decoction, which is nothing elſe but the digeſtion, ripening, and converſion into aliment of a crude humour inſtilled

ſtilled on the boſom of the Earth. This ſeemeth to be the end and the ſcope of the others, becauſe it is the releaſe of their labour, and a receiving of the food, attained by the former labours. For that crude humour, by force of that internal heat, is chewed, concocted, and digeſted by it, being as it were without motion and in a trance, ſilently and without noiſe, moving that ſecret fire as the proper inſtrument of Nature, that it may turn that crude liquour tempered with drineſs into a food. This is the compleat circle of Nature, which ſhe rowls round by various degrees of labour and heat.

142 Theſe three operations of Nature are ſo knit together, and have ſuch a relation each to the other, that the beginning of the one is the end of the other, and according to Natures intention, they do in a neceſſary order ſucceed one another by turns. And the orders of theſe viciſſitudes, are ſo interwoven and linkt together, as that combining to the good of the whole, they do in their operations prove ſerviceable each to other.

143 Yet Nature is forcedly ſometimes

times drawn out of her bounds and verges, and ranges in an uncertain path, eſpecially in the guidance of the moiſt Element, whoſe orders being interrupted do deceive, and they do eaſily as well as ſuffer wrong, by reaſon of the inconſtancy of its volatile and flitting nature, as alſo by reaſon of the various diſpoſition of the ſuperiour bodies, which do bend theſe things below, eſpecially Moiſture, and draw them from their ſetled track, according to the beck of the Sovereign Moderatour, who doth uſe them as Organs and Inſtruments to the motion of the frame of the Univerſe. Hence is raiſed the deceitfull and inconſtant temperature of this our Manſion, and the changed ſeaſons of the year. So doth the womb of the Earth, being diverſly affected, bring forth either more plentifully or more ſparingly, generous or caſtling births. So doth the bordering Air being either pure or impure, produce either health or ſickneſs, the moiſt Nature rowling and toſſing all things amongſt us.

144 The Rule of our Heavens is uncertain and deceitful to us, becauſe

things below receive their orders from things above, whose natures and affections are for the most part unknown to us, yet let the Philosopher set always before his eyes the intention rather than the action of Nature, the order rather than the disturbance of the order.

145 We may observe the volubility or flittingness of the moist Nature, not onely in the general harmony of the World, but also in the particular of mixed Beings. For they are generated by the revolution of Moisture, they are nourished and grow by drying, moistening, and digesting; wherefore those three operations of nature are resembled to food, drink, and sleep, because meat answers to driness, drink to moisture, and sleep to concoction.

146 Lest man should dream fancies to himself, glory in divers priviledges, assume to himself as proper onely to him the name of *Microcosm*, or the Worlds lesser draught, because there are discernable in his material workmanship, an Analogie of all the natural motions of the *Microcosm*, or the larger Volume of the World,

World, let him conſider that every creature, even a worm, that every plant, even the weed of the Sea, is a leſſer world, having in it an epitome of the greater. Therefore let man ſeek for a world out of himſelf, and he ſhall find it every where, for there is one and the ſame firſt Copy of all creatures, out of which were made infinite worlds of the ſame matter, yet in form differenced. Let therefore man ſhare humility and lowlineſs of ſpirit, and attribute to God glory and honour.

147 The inferiour natures are leavened by the ſuperiour: But the Water not enduring delay, doth haſt to meet the operations of the Heavens, for the Air, giving way to the vapour that flies up to it, receives it to lodge in the Region of the Clouds, as in a large Hall, but ere it comes thither, its body being in a manner ſpiritualized, the moiſt Being is diveſted of its ponderous nature, that ſo it might by this addition of agility, the ſooner compaſs its deſire, and enjoy the priviledge of an ambiguous nature.

148 In the mean time the Sun, the Prince of the celeſtial Quire, and the

reſt of the ſuperiour Natures, taking care of the inferiour, do inſtil by continual breathings enlivening ſpirits, as ſo many trilling rivulets from their moſt clear and pure Fountains: But the Vapours being thin, and ſo ſwimming in the Air, or elſe bound up into a Cloud, do moſt eagerly ſuck in in that ſpiritual *Nectar*, and attract it to them by a Magnetick virtue, and having received it, they grow big, and being impregnated and quickened with that ingendering ſeed, as being delivered of their burden, do freely fall down back into the lap of the Earth in ſome Dew, hoar Froſt, Rain, or ſome other nature; and this Mother of the Elements doth receive into her womb the returning moiſture, and being quickened by this Heavenly ſeed, ſends forth in her due time innumerable iſſues, according to divers degrees, more or leſs generous, according to the goodneſs of the ſeed, or the diſpoſition of the womb: and the inferiour Waters alſo are made partakers of the benevolence of the Superiour and Celeſtial, becauſe ſhe goes with the Earth to the making up of one and the ſame Globe, and ſo they

they receive joynt and common benefits. But by the nature of Water is the fermentation of the rest of the Elements.

149 But this ferment or leaven is a vivifical spirit, flowing down from the superiour Natures upon these inferiour, without which the Earth would be again void and empty. For it is the seed of Life, without which neither man, nor any creature, nor any growing thing could enjoy the benefit of a generation or life; *for man lives not by bread alone*, but especially by that Heavenly food by Air, *to wit*, by such a spirit so breathed in, and fermented.

150 The three material Elements being remote in the composition of things, do onely obey God and Nature, and come not under the laws of Art, or of humane Invention: but there are three others that issue from the copulation of these, which being extracted by resolution, do sufficiently shew that they are the neareſt in the composition of mixt Beings, *to wit*, Salt, Sulphur, and Mercury. And so it is manifested, That there is a Trinity of Elements, and a Signa-

ture of the universal NATURE.

151 These three last Elements are the issue of a three fold copulation of the three former, Mercury of the mixture of Earth and Water, Sulphur of the copulation of Earth and Air, Salt produced out of the condensation of Air and Water, and there can be no more combinations of them named. The Fire of Nature is in all of them as their formal principle, the virtue of the celestial bodies contributing their influence and co-operation.

152 Neither are these latter produced out of any copulation of the former bodies, for Mercury comes forth of an unctious Earth and clear Water well diluted and mixt. Sulphur is generated of the most subtile and driest Earth coupled with the moist Air; Finally Salt is congealed of salt and thick Water, and crude Air.

153 It may be lawfull to affirm that *Democritus* his opinion, That all bodies were composed out of Atoms, is not far distant from truth: for both reason and experience do vindicate him from biting tongues, for the knowing

knowing Philoſopher would not wholly conceal, but would unfold in an obſcure and dark term, the mixture of the Elements, which that it might be agreeable to the intention of Nature, muſt neceſſarily be done by the ſmalleſt, and by actually indiviſible Beings: otherwiſe the Elements could not combine into a continuous & natural body. Experience teacheth us in the artificial reſolution & compoſition of mixt Beings, which are tryed by diſtillations, that the perfect mixtion of two or more bodies, is not done but in a ſubtile vapour. But Nature doth make her mixtions far more ſubtile, and as it were ſpiritual, which we may ſafely believe was the opinion of *Democritus*: for the groſſeneſs of bodies is an impediment to Mixtion, therefore the more any thing is attenuated, the more apt and fitted it is for mixtion.

154 The three-fold degree of Exiſtence in mixt Beings, doth offer to us three ſupream kinds of mixt Beings, *to wit*, of Minerals, Vegetables, and of Animal Beings. Natures law hath appointed a Being for Minerals in the Earth, for Vegetables in the

Earth and the Water, for Animals in the Earth, Water, and Air; yet to all the Air is the principal food and foster of life.

155 Minerals, are thought simply not to have an existence or a life, although Metals from Minerals may be said to be endowed with a principal life, both because in their generation there is a kind of a copulation, and a commixiton of a double seed, male and female, *viz.* Sulphure and Mercurie, which two, by a long and multiplied circulation, are turned and purged, and being seasoned with the salt of Nature, and fermented by it, and being perfectly mixed in a most subtile vapour, are formed into a clay or soft mass, the spirit of Sulphure by degrees closing in the Mercurie, at length that Mass doth grow hard, and is confirmed to a metallick body.

156 As also, because perfect Mettals, especially do contain in them a principle of life, *to wit*, in-set fire infused from heaven, which being dulled by being bound in with the hard outside of the Mettal, lies hid as void of motion, and as an enchanted treasure, till getting libertie by philosophical

loſophical ſolution, and the ſubtile artifice of the work-man, it doth powerfully diſplay its refined ſpirit and celeſtial ſoul, by a motion of vegetation, & in the iſſue, heightned to the ſudden perfection of art & nature

157 Vegetables alſo are inveſted with a vegetative ſoul or ſpirit, they grow by a vegetative motion, and multiply, yet want an animal ſence and motion. Their ſeeds are of an Hermaphroditical nature, for every particular grain doth contain in it a fruitfull ſeed without copulation or mixture of a double ſeed, although in every kind, almoſt, of Vegetables, experience ſheweth, there are both ſexes to be found.

158 God alſo hath wrapt up in the ſeeds of Vegetables, a ſecret ſpirit, the authour of generation ennobled with a ſpecial character, which is wholly celeſtial, and a ray of the heavenly light, void of corruption, in which is preſerved the ſpecifical form under the bodie of every individual ſubſiſtance, which being through corruption reſolved & loſt, that immortal ſpirit being called out by the vivifical and homogeneal heat of the Sun,

doth rise up in a new stalk, and doth bring into it the form of the lo mer.

159 Animals, besides their existence and faculty of vegetation, do exceed in a sensitive soul, which is in them the principle of life and motion. Therefore an Animal, seated in the highest degree of things below, doth compleat the work of Nature in her Elementary kingdom, doth live properly, generate properly, and in it hath Nature truly distinguished each Sex, that from two, a third, *to wit*, their issue might be produced. So in the more perfect Beings the most perfect Symbole of the Trinity is most apparent.

160 Man, the Prince of all creatures, and of the lower World, is accounted the Summary of Universal Nature: For his Soul is an immortal ray of the Divine Light, his Body is a beautified Composure of the Elements. The inward and unperceiveable faculties of the Sense, by which man doth comprehend all things obvious, are altogether celestial, and as it were Stars, giving the influence of knowledge of things; the motions and per-

perturbations of the mind, are as it were the Winds & Tempests, Lightenings and Thunders; the Meteors, which break forth in the Aerial Region of the Spirit, do trouble the heart and the bloud. Therefore was man deservedly called a *Microcosm*, and the accomplisht Draught of the Universe.

161 But not onely man, but even every living creature, yea, every Plant is a *Microcosm*. So is every Grain or Seed a Chaos, in which are the seeds of the whole World compendiously bound up, out of which in its season a little World will spring.

162 Whatsoever Beings of Natnre have a perfect mixture and life, they have a body, spirit, and soul. The body is made of clay, in which are all things necessary for the matter of generation, for it is most agreeable to reason, that Bodies should be made of two corporeal Elements especially, *viz.* Earth and Water.

163 The Spirit is a small portion of the purest Air, or the Heaven, a middle nature betwixt the Body and the Soul, the knot and bond of both, the case of the Soul, and the conduit

of

of the more subtile and spiritual parts of the body.

164 The soul or form of a mixt body, is a spark of the Fire of Nature, an undiscernable Ray of Celestial Light, brought into act from the power of the seed, by the motion of generation, bound to an Elementary body by the mediation of the Spirit, giving its individual Being to the mixt body, the neareſt principle and the efficient cause of life. It acts according to the disposed matter, and the qualities of the Organs.

165 The nature or form of the Soul, because it is altogether full of light in living creatures especially, hath so great a distance from the dark and earthy matter of bodies, that this is wholly irrational in respect of that, and this unproportionably more noble, and therefore is fastened by that strictest tye which Nature makes use of in her works to the body, by reason of the disconveniency and distance, unless the conjunction and knot had been made by the virtue and efficacy of a peculiar and powerfull mean, therefore did the provident Creatour assign a subtile mean, which

is

is the Ætherial ſpirit, which receives and retains the begotten form, and is the tye of it to the body, communicating in its nature with both. Theſe things are to be conceived to be ſpoken of the celeſtial Soul of Natural things, not of the Super-celeſtial and divine Soul of man, which notwithſtanding is according to the good pleaſure of the Creatour, brought into a conſortſhip with the body of man by natural *mediums*.

166 The ſpecifical forms from the firſt day of the Creation, were imprinted in the firſt individual and particular perſons, by the character of the Idæal copie, and that diviue and indelible impreſs was according to the direction of the Creatour, by the way of generation traduced to poſterity, that ſo by the perpetual ſucceſſion of particular individual natures, the priviledge of immortality might be continued in the kind.

167 It cannot, nor muſt be conceived, that Forms do generate in the matter their like, for to generate is the alone property of bodies, but by an harmonious motion of their Organs, they do by them diſpoſe the ſeminal

minal matter for generation, and shut up in it a ray of Light, or a secret spark of life, as a treasure: This is the office and priviledge of the Form, as also to imprint its own specifical character on that vivifical spirit, wrapt up close in the seed, which in its set season, doth in the work of generation by the engendering heat, display it self into a soul, whether Vegetative or Animal, so that what was a formal and hidden spirit in the seed, is now a Form in the mixt body. So that occult thing that was closed in the bosom of Nature, is now made manifest, and brought forth from a power to an act.

168 The Form issues not forth onely out of the power and virtue of the seed, because there is an influence of celestial virtues in the generations of Beings, which do heighten the efficacies of the matter, do multiply them, and as it were midwife it to groaning Nature, yea, they do get into, and mixe themselves with, and bring in auxiliary strength to the formal and seminal spirit that is in the matter, which is also by its original, celestial.

169 There

169 There do not onely meet in the generation of every mixt Being, the corporeal Elements, but alſo all the Virtues, all the Powers of Nature in general, and theſe do contribute ſomething of their own; ſo are the parts of the Univerſe bound up together, that they have an unanimous combination for life, and couple by a mutual affection.

170 The natural Forms of things though they are potentially in the ſeeds, yet are they neither of, nor generated by the ſubſtance of the lower Elements, for they have their riſe from a more noble ſpring, their original is from Heaven, for their father is the Sun, the heavenly Nature the bond whereby theſe matters are knit together.

171 The ſpecifical Forms of mixt Beings have within themſelves cloſed a dark kind of knowledge of their original, and are carried up by their own ſtrength, and by a ſecret motion, like unto Waters, to the height of their Fountain head. So the Soul of man being derived from the divine Spring of the uncreated Light, is reflected to the ſame by the ſharp ſight of

of his mind, and by the ſoaring contemplations of his ſoul, but the forms of other living creatures being taken out of the privy Treaſury of the Heavens and the Sun, do by the inſtinct of Nature, and by a weak kind of reminiſcency, glance back thither. Hence we may obſerve the frequent Prognoſticks of ſeveral creatures concerning the courſes of the Sun, and the changes of the Heavens. But the forms of Vegetables, being for the moſt part airy and inſpired from the loweſt Region of our Air, therefore they are not able to extend or reach forth their power, or faculties beyond it, they do, according to their ability, lift up their heads into the Air, as willing to viſit their Countrey, but they are ſtopped ſo, as that they are not able to paſs the narrow confines of their bodies, wanting the ſenſe and life of a Soul, becauſe there is ſo little of the Suns virtue in them, as will not carry them above the motion of a Vegetation. For in the order of creation, the Vegetables were firſt before the Sun, wherefore creatnres are not equally indebted to him for their originals, and the aged principles of

their

their life, but muſt acknowledge them received from the lightſom Air, as a nearer Agent. For the diſpoſition of their matter was adjudged by Nature as too weak to receive ſo ſublime a form.

172 But for Stones, ſince they are not ſo much generated out of a true mixture of the Elements, as from a concourſe of Earth and Water, by an external force of Heat and Cold, they are decocted as an earthen Work or Veſſel, therefore they are altogether ſenſeleſs, having borrowed a feeble form from the dark and cold nature of the Earth and Water.

173 Concerning precious Stones and Gems, we muſt conceive otherwiſe, for they derive their forms from the Chryſtal Fouutains of the Heavens and the Sun, and their bodies are the pureſt drops of a refined dew, engendered by celeſtial influences, and as it were the congealed tears of of Heaven, whence they poſſeſs and contain many ſublime virtues.

174 But the matter of Metals, becauſe it is watry and earthy, and moſt compacted, by reaſon of the principal & ſubtile commixtion of weighty Ele-

Elements, is therefore heavy and exceedingly ponderous, and of it self capable of no motion: but because it is sublimated and mundefied by the wonderfull artifice of Nature, in an earthy and stony Matrix, as in a Limbick, and its mixture is compleated in a most thin vapour, by reiterated distillations, that by reason of its exceeding subtility and exuberancy, the influential helps of the Sun and the Heavens, get in and mix with it, especially in the generation of perfect mettals; for this cause, though they fetch their bodies from Water and Earth, yet Nature performing the office of workman, doth so ingeniously make up the bodies, especially of a perfect mettal, that it delivers them to the heavenly Deities, as those that deserve to be informed with the most eminent form. It is a work of long travail, but an absolute one, & heightned to the utmost of Natures actings, in which Heaven and Earth seem rather to copulate, than to consent. But the formal spirits of mettals being bound up in a hard cover, do stick immoveable, till released of their bands by Philosophical Fire, they do produce

duce by their heavenly Seed in their matter, that noble ſon of the Sun, and at length that Quint-eſſence of admirable Virtue, in which the Heavens ſeem to lodge with, and come down to us.

175 It was provided by the Decree of the ſupream Creatour, that a Nature more noble ſhould not degenerate into one leſs noble, or that one more eminent, into a nature that is more baſe, or that it ſhould, abjuring its native priviledge or birth-right, come under a ſervile vaſſalage. Superiour Beings are coupled with theſe below, and thoſe of greater power do communicate themſelves with thoſe of a leſs, that they may inform and compleat them by their emiſſary ſpirits, which notwithſtanding in this do no way derogate from their ſtock or kind. Nay, when they work themſelves into the ſeeds of things, or alſo into mixed Beings, they ſubject not themſelves to a bondage, but do attain a new honour and priviledged power. For every mixt Being of whatſoever kind it is, is a kind of an Empire, yea the whole world, who hath a ſpiritual form of her own to rule her, whoſe

whose office it is to have dominion over the organs and faculties of Nature, yea over the whole frame, so that that, which being void and without distinction, did drift it rowling hither and thither in the vast Ocean of Nature, is now called to an Empire.

176 The formal act of the first matter, as also of the Elements, doth inform nothing besides the verie principles of Nature, therefore the specifical form doth constitute a perfect mixt Being, neither is it to be thought to contain any more forms, since the very Elements in their mixtion, have the charge of the fashioning, not of the informing of the bodie.

177 It is most probable, that the virtue of multiplication, which lyes in the seeds of Beings, doth not flow from the Elementary matter as its efficient cause, but from a celestial form: for to multiply, is the most natural and proper action of light, for from one ray are almost an infinite number darted forth; from whence it proceeds, that the Sun, who is the Fountain of immortal Light, is also in nature the first efficient cause of gene-

nera-

neration and mul iplication : that therefore every form receives a natural power of multiplication from the celeſtial light, is prov'd by this weighty Argument, becauſe it is lightfull and furniſhed with its native endowments, *Ergo* multiplying ; It is lightfull, becauſe it doth enlighten with its rays the ſenſitive and imaginative faculties in creatures, that ſo out of that double faculty, ſprings a double apprehenſion & knowledge of things; an external by the ſenſes, an internal by imagination ; but all knowledge is a light, as all ignorance is a darkneſs: but there peeps up ſome enlightening and lightſomneſs, when there is an apprehenſion of the images of things, and when that, which lay unknown in the dark, is now manifeſted by a light of knowledge, for it is onely by the good office of light, that obſcure things receive a revelation. God did adde to man a third light, *to wit*, his Underſtanding, by the help of which he attains by their cauſes, a far more perfect way of knowledge. All theſe things are produced by the operation of light, and of a perſpicuity flowing out of an enlightened

lightened Soul. This last action of light is onely proper to man, the two former are shared with beasts as well as by him, for their souls are also partakers of celestial light. Therefore reason doth convince, that the virtue of multiplication in the individual Beings of Animals and Vegetables, doth proceed from the Souls multiplication of light, and that some rays of it are included in the seed with the Ætherial spirit, until at length they are set upon the rising of the Sun of Life.

178 Light and Darkness are the principles of Life and Death, for the rays of Light are the forms of mixt Beings, their bodies a dark Abyss. By Light all things live, yea Light is life; but those that loose their life, loose their light, and are hurried into their former darkness, in which they lay close and hidden, before they were drawn to light by the fatal wheel of Predestination.

179 The specifical forms of Animals, as also of Vegetables, are rational, though not after the manner of men, but after a property of their own, according to the virtues and impres

preſs of their nature. For they have their vital endowments, their cognizances, knowledge, and their predeſtinations. The vital endowments of Vegetables, are an endeavour of generating the like, the multiplying virtues, nutritive, augmenting, motive and ſenſitive, and the like. But their knowledge is experienced by their wiſe fore-knowledge of times, their ſtrict obſervation of change, as of the orders of Nature, in a variety agreeable to the motion of the Sun and Heaven, in the faſtening the Roots, the erecting the Stalk, ſpreading the Branches, in the opening the Leaves and the Flowers, in the forming the Fruit, in their beautifying, in their ripening, in the tranſmutations of Elements into aliments, in the inſpiring of a vivifical virtue into the Seeds; laſtly, in conſtituting a various difference of Nature and parts, according to the benign or malign concurrence of the Sun or Soil.

180 That the ſouls of Bruits are endowed with knowledge, is ſufficiently, by their copulations and generations upon ſet. times, their juſt diſtributions in the forming and nouriſhing

riſhing of the parts of the individual Beings, the diſtinct offices of thoſe parts free from any confuſion, the various motions of their ſouls, the nimble faculties of their ſenſes, the ſecret ſpirits, harmoniouſly moving the members as organs, their proneneſs to diſcipline, their obſequious reverence to their Maſters, the preſaging inſtinct of things to come; in moſt a devout worſhip, an art in getting their proviſion, in choice of their raunges, providing their ſence, their prudence in the avoiding dangers, and the reſt actions ſo agreeable to knowledge and reaſon, beſtowed upon them by Nature. But Nature in every individual, is nothing elſe but the form it ſelf, which is the principle of motion, and reſt of action, and life to it, in which it is, to which is committed the charge, direction and conſervation of its body, as a Ship to a Pilot.

181 But who will deny the certain predeſtination of Times for the birth of things, unleſs he fancy a confuſion and diſorder in the Nature of the Univerſe, for ſhe draws forth all thoſe things out of her boſom, according to ſetled and fore-appointed order,

order, for ſhe had a preſcript from her Maker for the Law of Order, and the times of production; their quickening, birth, life and death have their ſet times, and do fulfil their deſigned ſeaſons; thoſe things that either this or that year receive their Being, or return to darkneſs, are pre-ordained to it, which pre ordination, Nature, Gods Vicegerent in the rule of the Univerſe, doth fore-know by the ſuggeſtion of the Divine Spirit, that ſhe might be miniſterial to the compaſſing of it; neither do thoſe things caſually fall out, but they have a neceſſary, though unknown cauſe, yet the Grand Ruler of all is not comprized within the Law of Neceſſity, but appoints all things, and changeth them according to his own will. He it is that decrees concerning all, even the leaſt things, whoſe Decrees want neither certainty nor order. Therefore that Order, that runs through the ſeries and ſucceſſion of things & times, hath the law of its neceſſity from the divine Decrees.

182 As all things which afterwards were actually produced and ſeparated, in reſpect of their matter were

potentially in the Chaos, so all individuals before they come to light, are in the World in their matter and potentiality, and will in their time and order come forth and break into act, but when they fail and die, they return as Rivers into the Sea, into that general Mass from whence they came, every Nature recovering its proper Region, and being to be brought again and again into Natures shop, are wrought into new Beings upon her Anvile. It may be this was that opinion of the *Pythagoreans*, therefore exploded, because not comprehended concerning their Tenet of Transanimation.

183 When the mixt body is dissolved, and the corruption of the frail Elements come to a loss, the Ætherial nature returns to its native home, and there is nothing left in the carkass but a perturbation and confusion of the Elements, having lost their Governour, then there reigns nothing but corruption, death, and darkness in the widowed matter, untill she through corruption be made fit for generation, and the virtue of Heaven do again flow down into the matter thus

thus diſpoſed, and gathering and mingling the wandering Elements, do rekindle the weak light of a new form, which at length breaks forth, the forces of the Elements being corroborated, and ſo compleats the new mixture.

184 In that corruption which tends to generation, which is a corruption in the mean, and is done with the conſervation of the ſpecifical form potentially inherent in the ſeed or matter, that ſublime ſpirit departs not, but being weak and impotent, is excited by external heat, and begins to move, and withal give motion to the matter, till at length it works more vigorouſly, and gives information to the perfectly mixed body.

185 The Elements as well as the Aliments of Nature, do begin their generation and nutrition, which are in moſt reſpects the ſame from Corruption. For both muſt neceſſarily be putrified, and by putrefaction be reſolved into a moiſt, and as it were a firſt matter, then is there made a Chaos, in which are all things neceſſary for generation and nutrition. So doth the birth and repair of every *Micro-*

cosm bear with an Analogical resemblance with the creation and conservation of the *Macrocosm*.

186 The insensible seeds of things, and those mixed bodies which are begot from them, do consist of a threefold Nature, of a Celestial, Elementary, and Mixt Nature. The Celestial is a ray of the Light of the Sun, endued with all heavenly vigour, the principle of action, motion, generation and life, by whose help the seeds, by their renewed vigour, do resemble the constant permanency of the Stars, and being in a manner as so many immortal grafts of celestial plants, ingrafted upon corruptible nature, as upon a strange stock, do by a kind of an eternal succession, vindicate it from death: The Elementary, corporeal and sensible portion, which in creatures is called the *Sperm*, is the Case and keeper of the seed, which putrifies and is corrupted, and generates an invisible seed. The Radical Moisture, or the Ferment of Nature, in which lyes the spirit, is a middle substance, coupling the Celestial and Elementary, in the material part answering the Elements; in the spiritual, the Form.

Form. Like the Day-break, whoſe cheek being covered with a dulkie light, doth knit together the two extreams of Light and Darkneſs, and being neither, doth hold forth a mixture of both.

187 Life is an harmonical act, proceeding from the copulation of the Matter and the Form, conſtituting the perfect Being of an individual nature. Death is the term or end of this act, the ſeparation of the matter and form, and a reſolution of the mixt body.

188 Theſe mixt bodies have the roots of their generation and life in Heaven, from whence ſprings their Cauſes and Principles, whence alſo as inverted Trees, they do ſuck their juice and aliment. Neither is it ſuitable for the Underſtanding, to be envaſſaled to the Rule of the Senſes, which comprehend nothing but what is ſenſible. But the mind rangeth far abroad beyond the Cloyſters of the Senſes, and ſearcheth to a greater height, for the hunting out of the bounds of Nature. The bodies are as it were the barks, the groſſer parts of the Elements the accidents of things,

under which lye hid the pure and ſprightly Eſſences, which acknowledge not the ſubjection and cenſure of the Senſes, and which it was a neceſſity to cloth under a dark Cloud, that they might paſs from their heavenly, to their earthly province of the corporeal Beings. The ſupream Creatour of Nature enacted this copulation of ſpirituals with corporeals, whereby his uncreated ſpirit communicating it ſelf, firſt to the more ſpiritual and ſimple Natures, might be conveyed through them, as by ſo many conduits, to corporeal Beings, and in this manner diffuſing it ſelf gradually and orderly, through all the Regions of the World, through all and every Being, doth ſuſtain all things by the Divine preſence, as alſo that by a ſenſible creature, the Inſenſible CREATOUR might be apprehended through corporeal and ſenſible reſemblances.

189 Whatſoever lives either an Animal or Vegetable life, ſtands in need of food, that the natural ſpirits might be recruited, which do continually ſlide forth through the pores, and that ſo the loſs of Nature might have a ſuc-

ſucceſſive repair. For the nouriſhing juice is made by the more ſucculent ſubſtance of the meat, whereby the parts and humours of the body are re-inforced. The radical Moiſture is renewed out of the purer portion of the humours, eſpecially of the bloud, the celeſtial influence intermingling it ſelf by reſpiration with it.

190 Living things have a two-fold nouriſhment, *to wit*, a Corporeal and a Spiritual, the former being of ſmall avail to life without the latter. For Vegetables do evidently referre the benefit of their increaſe and nouriſhment no leſs to the Air and Heaven, than to the Earth: yea the Earth it ſelf, unleſs ſuckled with the milk of Heaven, would quickly find her own breaſt to flag drie, this that holy Diver into Natures ſecrets, when he bleſſed *Joſeph*, doth thus expreſs: *Bleſt be the Lord for his Earth, for the apples of Heaven, for the Dew, and for the Deep that coucheth beneath, for the pleaſant apples of the Sun and of the Moon, for the top of the everlaſting Mountains, for the fruits of the eternal Hills*, &c. By which myſtical ſpeech, the Prophet fore-enſureth the Earths *Deut. cap. 33.*

plenty, by the abundant influence of the Sun, Moon, and of the rest of the celestial bodies.

191 That spiritual Diet, as far as it conduceth to the life of creatures, is acknowledged by every vulgar capacity, that sees the renewed respiration, and the frequent sucking in of the external Air. For not onely according to the opinion of ordinary Physicians, hath Nature so workmanlike framed those bellows, bordering upon the heart to cool it, but also that by their continued fanning, they might breath in an æthereal Air, and hand to it celestial spirits, that so by their recruits the vital spirits may be kept in repair, and be alwayes multiplied.

192 Philosophers do not onely call those spiritual Natures, which being created without matter, are onely comprehended by the Understanding, as the intelligencies, Angels, and Devils are accounted to be: but also those that, which although they have their original from matter, yet in respect of their great tenuity & nobility, do not subject themselvs to the search of the Senses, and nearer approching

to

to ſpiritual Beings, are rather under ſtood by reaſon, than found by ſenſe Such is the pure part of the Air, ſuch are the influencies of heavenly bodies, ſuch the in-ſet fire and ſeminal virtues, ſuch the vegetable ſpirits, ſuch the animal, and the vital, and the like, in which conſiſts the very nature of Beings, than in groſſer bodies. Such like natures ſpring from Heaven, and in relation to ſenſibles, do aſſume to themſelves the name and right of ſpirits.

193 It is ſuitable that we ſhould give the Fire of Nature a place amongſt the ſpiritual Beings, for in it ſelf it is not perceivable by any ſenſe, but diſcoves it ſelf onely in bodies, by heat and other effects and accidents. This is apparent in living creatures, into which by this unperceiveable fire, is infuſed a ſenſible heat, and that Fire with the life ſtealing away, the Elementary body or the carkaſs, yet the mixed being diſſolved, remains ſound and unhurt. In Vegetables, becauſe this Fire is weaker, it doth elude the ſenſe, and is not to be perceived by any heat.

194 Reaſon alſo convinceth, that

our common Fire is to be sorted amongst the spiritual, rather than corporeal Beings. For if it were corporeal, it should have from it self a peculiar and inseparable body, no less than Earth, Water, or Air, and the rest of the sensible Natures, which do consist and are bounded within their proper bodies, which do exist in them and by them, which do act according to their virtues, and produce them to the Senses. But Fire hath not a peculiar and sensible body, lodgeth onely in anothers, for a Coal is not Fire, but Wood fired, neither is the flame Fire, but smoke inflamed; finally, that Robber onely feeds upon what is not his own, lives upon the prey, and is extinguished when this fails, having nothing in it self to feed it. Besides, a body super-added to another body, doth augment the quantity of it, but this not found in fire put into wood or smoke, for the smoke or wood is no way increased by the accession of fire in their quantities, from which it is evident, that a fiery spirit rather than a body, doth invade the wood or smoke. A sword melted, the scabbard being untouch't, the bones

bones ſhattered by the fiery bolt of Thunder, and yet the fleſh unhurt, do ſufficiently argue the ſpiritual nature, even of that thundering fire. Yet we muſt know that Fire is not wholly immaterial, for it hath a matter, though a very ſubtile and light one, whereby it cleaves to the encompaſſing air, whereby it may be kept in by a more groſs body. Yet doth it rather deſerve the name of a ſpirit, than of a body, becauſe it hath not a ſenſible quantity, neither can it be comprehended, but when it is arrayed in another body.

195 For Light the original of it doth evince, that it ought to be ſeated amongſt thoſe things that are truly ſpiritual. There was no light but in God before the informing of the firſt matter, & the birth of the world. But when Nature received her Being, then began there a ſpiritual light to iſſue forth from the fiery ſpirit of God upon the matter, and there to ſettle as in its lamp, and this was the creation and original of Light: that was the firſt act of the Deity upon the matter; the firſt copulation of the Creatour with the creature, of a ſpirit with

with a body. Therefore the first informing Light, was a meer Spirit, which did kindle with its fiery virtue, as with heat, the neareſt matter, being exceedingly rarefied by its ſpiritual Light, and ſo were the darkneſs converted to light. The Heaven, being diſtinguiſhed by the firſt light, although it be not material and fiery, yet is nevertheleſs inviſible, becauſe in reſpect of the matter, it is brought to the higheſt degree of tenuity, and in reſpect of its form, is endowed with ſpirituality. But the Light that was ſcattered in the middle Heaven, being bounded into a narrower compaſs, was caſt into the Globe of the Sun, which was neceſſarily to be formed into a kind of a thick body, as it were into a ſmoke fit to be kindled, yet not combuſtible, that ſo it might be ſetled, being kindled by that immortal Light, and be in the room of the general Lamp of Nature, or as a fiery Maſs. The light of the Sun therefore is nothing elſe but a lightſome ſpirit, deriving its riſe from the Spirit of eternal Light, gathered in, and inſeparably cleaving to the body of the Sun, and made ſenſible by reaſon of the

the thickneſs of the body, communicating to all the natures of the Univerſe, light, and a manifold virtue: conſtituting the ſpirit of the World by its non-intermitted influence: and bound up in a body for the good and welfare of the corporeal Nature.

195 Yet the Sun-beams that are perceivable by our eyes, are not pure ſpirits, for iſſuing continually from the Sun, have their progreſs, being clothed with the encompaſſing Air. They are therefore nothing elſe but a continued flowing forth of the ſpirit of Light, which ſpringing forth as ſo many rivulets from their Eternal Fountain, and working themſelves into the ætherial Nature, as a flame into a moſt thin ſmoke, do over-ſpread the whole face of the Univerſal World with their light.

197 It is natural to Light to flow continually from its Fountain. We call thoſe Rays iſſuing forth, and mixing themſelves with the airy nature, and they are the firſt actings of light in the Sun, and the conveyance of it from the Sun. For it is the properry of a lightfull body, to act by it rays, and to ſend forth heat and light, and

that

that might spread its light abroad by a darting forth, and multiplying of its beams. We do by light signifie both the first act of the lightsom body, as also a secondary lightsomness which floweth out from the former.

198 The Lamp being out, either for want of matter, or blown out by the wind, the fiery and lightsom spirit that kindled the Lamp doth not perish, neither is it extinguished, as it commonly seems, but onely loosing what it feeds on, and being stript from it, is scattered in and vanisheth to Air, which is the Abyss and universal Receptacle of all lights and spiritual natures of the material World: from whence we may learn, that the nature of this Lightsomness is spiritual, and is derived from the spiritual Fountain, not otherwise than natural forms from their Matrix, which is the spirit of the Universe, perpetually flowing from the Sun, as from an eternal and immortal Spring. For as the bodies of mixt Beings in their making, do rise from the first matter, and the Elements, and do gradually at their departure, slide into the same again, so the natural forms of individuals in their

their approch, do flow from the univerſal form (which in the manner of a Form of forms, doth inſpire a formal virtue into the ſeeds) and in their receſs do again return into it. But that form is the Spirit of the light of the Univerſe, to which, as to their principle, and as to a nature of the ſame kind, do all ſingle forms and ſparks of light got looſe from their tyes, return. So are all mixt Beings reſolved into their firſt principles, but theſe principles do return to that Eternal Spring of Nature, as to their proper centre and peculiar countrey.

199 But that Spirit of the Univerſe is from the Sun, yet not the very light of the Sun, conſpicuous to us by reaſon of the preſence of its body; but that inviſible ſpirit, which is continually diſperſed by the beams of the Sun, through the univerſal Region of the Air, and doth extend it ſelf perpetually by communication through our Heaven, yea, even to the centre of the Earth, and that in the abſence of the Sun, and in the darkeſt night, pouring out all gifts for generation and life, through all the bodies of the Univerſe.

200 The

200 The divine Love was not able to contain it self within it self, but did wholly go out of it self in the creation, by multiplication of it self, and pouring out himself wholly also in the conservation of creatures in themselves. Light also, which is the exactest Copie of the Deity, doth also imitate the divine Love: for it is not able to be comprized within its own lightsom body, but is diffused far and near for the good of other Beings, by a strong multiplication of its beams, being not so much born for it self as for others, being as it were the token of Divine Love, communicating it self to its power, and reaching forth into the most remote places, unless it meet with a stop from a thick bodie.

201 Light also doth hold forth to us the infinite Nature of God; for the small light of a lamp or candle cannot, as long as it is fed, by all its continued effluence of rays, and by its infinite communication of its flames, be exhausted or diminished. As many beams so many streams flow from it. Yet though it gives, though it diffuseth it self, although much be taken from

from it, yet is it not brought to nothing, neither receives loſs, which is the alone property of a ſpiritual nature, and is altogether unappliable to a corporeal. So the intellectual endowments, as the underſtanding and knowledge of things, which are juſtly eſteemed ſpiritual lights, are of the ſame kind, that though alwayes beſtowed abroad, yet are preſerved entire at home. Therefore muſt we confeſs that there is ſomething divine in Light.

202 The beams of a lightſom body, although they be of a ſpiritual nature, yet are they ſtopt by a thick body, becauſe their conveyance is by means of the Air, without which they are not perceivable by us, by which copulation alſo they are in a manner made corporeal, and therefore cannot pierce or enter into the bodies that are not porous. So ſpiritual things do act with us by ſome ſenſible mean, that ſo we may perceive them to act. But the lightſom body being abſent, the beams alſo depart, neither do they part from his preſence, becauſe they immediately flow from him.

203 But the Air is without enlightened,

lightened, not onely by the preſence of a body of light, and of the beams from it, but alſo the body being gone, and the beams withdrawn, by a lightſom ſpirit flowing from them: as is clear in the darkeſt Eclipſe, or the Heavens over-caſt with the blackeſt clouds, or wrapt up in the mask of night, yea, the Sun being ſunk under the Horizon: for that act of preſent light cannot proceed from the body of light, and its beams being abſent, but from the acceſs and preſence of a ſpiritual light.

204 A tranſparent body as glaſs, being pointed with the Sun beams, doth garher them, and receives in it the image of the Sun, and is made lightſom, & as it were a brief draught of the Sun, which ſends forth its beams on the fartheſt ſide oppoſite to the Sun, from which the beams of the Sun being refracted, by the concourſe of the glaſs, ſeem to paſs through the glaſs, which yet indeed they do not, for the rays by reaſon of the Air that cleaves to them, are ſetled about the glaſs, the ſpirit of light onely paſſing forward, but by the beams which are darted out on the

the other ſide, are the beams of the Sun, or of the glaſs being kindled by the Sun-beams into a lightſom bodie.

205 Every tranſparent body, eſpecially glaſs, is a *medium* of light, becauſe it receives light into it, and having received it, doth communicate it to the Air that is beyond it, not by the ſending forth of lightſom Air about it, which is repugnant to Nature, but by another double way. Firſt, becauſe a tranſparent body yields to, and lets paſs the ſpirit of light, and doth ſend it forth abroad being received by it, which ſent forth, gets into the adjoyning Air, hence ſprings that plentifull light; and beſides, becaule that tranſparent *Medium* is made by the benefit of the light, it receives not onely light in it ſelf, but lightſom to others, and by the ſpirit of Light, which is in love with tranſparent bodies, becomes as it were a lighted lamp. But now every lightſom body hath the priviledge and power to ſcatter its light, which is not granted to thick and dark bodies, unleſs by reflection.

206 Thoſe which are the pure natures

tures of mixt Beings, are mearly spiritual, the bodies are as it were the Barks and Vessels, in which they are contained and kept. And not otherwise could those sublime Natures, unless tied to the corporeal Elements, and so bound in by their weight, pass this lower Sea, and lodge in the Centre of this Abyss. They come subject to sense by their bodies, the bodies are moved and acted by them, so do they do interchangeable offices. This that secret of *Homers Juno*, whom *Jupiter* let down with a weight at her heels.

207 Since the whole frame of the Universe is but one onely body, one onely universal Nature, consisting of many natures and bodies, bound together by their proper *Mediums* and bonds, it should not be wondered at, that such parts & members are knit together by a strong, but secret tye, and do give a mutual assistance each to other, for they have not onely a mutual relation to, but also a communication with one the other, and these various natures do exercise a kind of a commerce, the extreams by the middle, the middle by the neareſt.

But

But this communication is performed by ſpirits ſent forth: for all the parts of the world, all the individual natures of the world do abound in ſpirits; many of which flowing forth, leave room and give way for thoſe that flow in, and ſo is there by the continual ebbing out and flowing in of ſpirits, a continual reparation of the world, and of the natures thereof. This is the ſcale of general Nature preſented in a viſion to the Patriarch *Jacob*, theſe are *Mercuries* wings, by whoſe help being miſtically termed by the Ancients, the Meſſenger of the Gods, he was thought frequently to viſit the coaſts of the Earth, and the courts of Heaven.

208 The active principles of every kind of Vegetables or Animals are ſpiritual, their bodies are the paſſive organs of the ſpirits, by which they exerciſe the faculties of the ſenſes, and do by various actings put forth their powers, as the authours of actions, ſo that in the general life may be termed a concent of actions, or a continued act diverſified by the multiplicitie of actions, flowing from a ſpiritual fountain, and brought forth by corporeal organs. 209 It

209 It is the propertie of the ſpiritual nature to act, of the corporeal to be paſſive, where therefore there is a concourſe of both, as in mixed bodies, that as the more noble doth act and rule, this as paſſive doth obey. For the power of act is the priviledge of ruling, but the burden of being paſſive is the mark of being ſervile; ſo the in-ſet fire in the ſeed, is the principle of generation and life, the higheſt operating ſpirit, the Archæus of Nature, the orderer in the preparing and forming the matter in the mixtion and diſtribution of the Elements. So doth the Form in the mixt Being exerciſe its rule at his will, as the fountain of all actions. So do the virtues of the heavenly Beings diſpoſe and ſeal all inferiour Elements and corporeal matter.

210 Natural bodies which have an active vigour, and an occult cauſe of acting, do not, as is commonly thought, act alone by their qualities, but by ſecret ſpirits. For the fire doth not heat and burn by the ſingle qualitie of heat, but by the continual flux of ſpirits and rayes. Neither do the Earth and Water refrigerate

or

or moiſten by the alone qualities of cold and moiſt, but by their vapours and in-nate ſpirits ſent forth, do affect the ſenſe from without. Neither do poyſons onely by cold or hot qualities, but by malignant ſpirits bring death or infection ſooner or later. Concerning Plants or Herbs, we muſt judge alike, becauſe their active virtues do not lie hid in their qualities, but in their eſſence, which Nature hath made abundant in ſpirits, whoſe baſis and principle powers are concerning ſpirituals, for the bodies are as the ſhadows or the inveſtments of things, under which the inviſible Nature is hidden, but ſince qualities are the accidents of things, are not therefore able to conſtitute their eſſence, nor ſhew forth in their actings thoſe wonderful virtues, but are onely as the in-ſet inſtruments of actions & paſſions, which the working ſpirits, that are the workers of all actions make uſe of in their actings, but yet Nature indures them not as principles and efficient cauſes of actions.

211 The natural tinctures, odours and taſts of things are ſpecial and ſpiritual gifts of Nature, with which it hath

hath ſuitably inriched her Beings, & which do not onely contribute to their ornament, or onely are inherent in them, as extrinſecal accidents, but alſo have an in-ſet and radical cauſe, and are not ſo much to be termed accidents, as demonſtrative tokens of inward virtues, by which the occult and formal ſignatures of things diſcover themſelves.

212 Rarefaction and condenſation are the two inſtruments of Nature, by which ſpirits are converted into bodies, and bodies into ſpirits, or alſo by which corporeal Elements are changed into ſpiritual Beings, and ſpiritual into corporeal; for Elements do ſuffer theſe changes in mixt bodies. So the Earth doth miniſter ſpiritual food to the roots of vegetables, which being fed upon, doth go into the ſtalk, the bark, the boughs, the branches, the flowrs, and into the corporeal ſubſtance. The ſame is done by Nature in Animals. For the meat and drink, which they diet on, or at leaſt the better part, is terminated into humours, and at length into ſpirits, which getting through the pores, and knit to the fleſh, nerves, bones,

bones, and the reſt of the parts of the bodie, do nouriſh and augment them, and do by the never-tired work of ſupply, repair decaying nature. So the ſpiritual and the portion of the purer ſubſtance, is curdled to the frothie bodie of ſeed. Art the Ape of Nature, doth experience the like in her reſolutions and compoſitions.

213 The life of individuals is in a rational and ſtrict union of the matter and form: but the knot of both natures, their tie and baſe lieth hid in the fortified embraces of the innate heat and fire, and the radical moiſture. For that formal fire is an heavenly ray, which is united with the radical moiſture, which is the pureſt and beſt digeſted portion of the matter, and as it were an oyl defæcated, exuberated, and turned as it were into a ſpiritual nature, by the organs of Nature, as by ſo many Alembicks.

214 There is much of the radical moiſture in the ſeed of things, in which, as in its food, is kept a celeſtial Spark, which doth act all things neceſſarie to generation in a convenient matrix. But whereſoever there is

a constant principle of heat, there is conceived to be a fire, because the natural principle of heat is his in which it is,

215 A man may observe something immortal in the radical moisture, which doth neither vanish by death, nor consume by the force of the most violent fire, but remains unvanquished in the carkases and ashes of bodies burnt.

216 There is a double moisture lies in every mixed Being, to wit, an Elementarie and a Radical. The Elementarie, being partly of an aeriall, partly of a watrie nature, yields not to fire, but flies away into a vapour or smoke, which being drawn forth, the bodie is resolved into ashes; for by it, as by a glue, the Elements in their mixture are knit together. But the radical moisture scorns the tyrannical assaults of common fire, but it neither dies in the martyrdom, nor flies away in the combat, but surviving the mixt bodie, doth stubbornly stick to its ashes, which is an evidence of its exact puritie.

217 The experience of this radical moisture, hidden in the ashes, did teach

teach a ſecret to the glaſ-makers, being ignorant of the nature of things, for by bringing Glaſs out of Aſhes by the ſharp point of their caſting flames, they have made a hidden thing evident, beyond which, neither the ſtrength of fire or art are able to ſtretch it. But the aſhes muſt neceſſarily run, that there might be a continued quantitie, and a ſolid bodie made as glaſs is, which could not be otherwiſe, for there can be no flowing of any thing without moiſture. Therefore that moiſture being inſeparable from its matter, is at length brought to terminate into that noble and as it were ætherial tranſparent bodie.

218 The extraction of Salts out of Aſhes, in which is the chief virtue of mixt Beings, the fertilitie of ground increaſed by the burning of ſtubble, and by aſhes, doth evidence, that that moiſture preſerved free from fire, is the radical principal of generation, & the root of nature. Although this virtue lies hid, ſolitarie and idle, till being received by the Earth, the common matrix of Natures principles, yet ſhew forth a hid-

den facultie convenient for generation and multiplication, as it is also accustomable in the seed of things.

219 That Radical Balsame, is Natures ferment or leaven, infecting the whole mass of the bodie. It is an indelible and multiplying tincture, for it pierceth and tingeth even the more loathsom excrements, which is evident by the frequent, although imperfect generation, that is made from out of them, as also by the frequent dunging of ground, which is known by the most unskilfull husbandmen, that so the languishing land may be set forward to pay its due, and that with an advantage to the expecting labourer.

220 We may guess, that that root of Nature, which survives the ruin of the mixt bodie, is a foot-step, and the purest and immortal portion of the first matter informed, and signed with the divine character of Light. For that ancient matrimonie betwixt the first Matter and its Form, is not to be untied, from which copulation the other bodies drew their original. Moreover, it was necessarie that this incorruptible base of corruptible things,

things, and as it were the cube-root of them ſhould lie hid, always remaining and immortal in the depth of bodies, that it might be conſtantly and perpetually a material Principle, having a potentiality and aptitude to life, about which, as about an immoveable Axle-tree, there might be a continual turning of the Elements and things. And if we may have the liberty in dark things, to gueſs at what is moſt likely truth, that immortal Subſtance is the foundation of the material World, and the Ferment of its immortality, which the Eternal Meaſurer of all things hath fore-eſtabliſhed to ſurvive the day of the conflagration of all things, when the Elements ſhall be purified by that refining fire, that ſo he might renew and repair out of this pure and ever-remaining Matter, his work vindicated from original ſin, and the taint of corruption.

221 That this radical Baſis is not of the kind of ſpecial forms, is evident, becauſe every individual hath its individual and ſingular form, which doth depart the body upon the diſſolution of the mixt Being, yet that radical principle remaining unextinguiſhed, although it abide much weakened

kened, and of little efficacy, by reason of the absence of the form, yet do those viral sparkles remain apt for the production of more debased and imperfect births, which production belongs not so much to Nature, as to the matter in its birth; this attempteth, but is not able to generate without a companion, by reason of the absence of the formal and specifical virtue. So the carkass of a man or an horse, by reason of the defect of seed is not capable for the generation of a man or an horse, but of loathed worms and other insects, from whence we may guess, that that feeble principle of life proceeds from the scarcity of the first matter, and rather to be of the family of the lower Elements, than of the higher and celestial, yet that there is in it some of that tincture of light.

222 For certainly that slight spark of that former light, which did in the beginning inform the dark matter of the lower Abyss, may be sufficient for the generation of insects: for it doth work the matter by a confused and disordered motion, that it might bring forth the power into a feeble act, but the matter warmed by this spark, and

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as it were languiſhing, being corrupted rather by the fancy than the copulation of a male, doth ruſh into the luſtfull act, and being unable to bring forth a juſt iſſue of Nature, doth form loathſom phantaſms, as Worms, Horners, Beetles, and the like, in the filthy excrements. Therefore that radical Moiſture is the neareſt and never-ceaſing ſubject of generation and life, in which is firſt kindled the fire of Nature, and the formal act in a well diſpoſed and prepared matter. But in a confuſed and ill ordered matter, where that humour doth act the part of the male, it begets ſpurious and baſtard births of Nature, for that generation which is made without ſpecifical ſeed, ſeems to be made rather by chance and default, than by the intention of Nature, although in it ſeems to be a dark and confuſed kind of copulation of actives with paſſives, which is required alſo to the production of every, though imperfect, Being.

223 That radical Ferment conſtantly abiding in the depth of mixt Bodies, ſeem to be the Band, Seat and Tye of that matrimony contracted between Light and Darkneſs, between

the first Matter and the universal Form, finally of all the Contraries: otherwise the Matter and Form, by reason of their repugnant natures, would not be knit together. But that dark unbridledness of the first matter and its aversèness from light was tamed, and its hatred turned into love, by the good office of that lightsom tincture, which doth reconcile things repugnant.

224 The inbred Heat and the radical Moisture are of a divers kind, for that is wholly spiritual and of the Sun, this of a middle nature, betwixt a spiritual and a corporeal, both participating of an æthereal and elementary Nature; that is of the degree of things above, this of things below, in which was celebrated the first marriage of Heaven & Earth, by which also Heaven hath its abode in the very Centre of the Earth. They are therefore deceived, that do confound the inbred heat and the radical Moisture, for they differ no less than smoke and flame, the light of the Sun and the Air, Sulphur and Mercury: In mixt Beings, the radical Moisture is the seat and food of the inbred and celestial Fire, its bond with the Elementary

tary body: but that power of Fire is the Form and Soul of mixt Beings. In ſeeds, that moiſture is the immediate Keeper and Caſe of that Spirit of Fire incloſed in the ſeed, till it be ſet on to generation in a diſpoſed Matrix, by an adventitious heat. Finally, that radical Subſtance is *Vulcan*'s Shop in every mixt Being, the Chimney in which is kept that immortal Fire, which is the firſt mover of all the faculties in an individual nature.

225 That radical Moiſture is the Catholical Balſam, the moſt precious Elixar of Nature, the Mercury of Life, having a perfect ſublimation by Nature, a doſe of which is adminiſtered to every individual of her family, weighed to a juſt quantity by plenteous Nature. They that have attained the happineſs to fetch out this hidden Treaſure of Nature, wrapt up cloſe in the heart, and in the cloſets of Natures birth, and can get it out of thoſe cloſe coverts of the Elements, let him boaſt that he hath attained the chiefeſt ſtaff and help of life, and a moſt precious Treaſure,

226 The order of Reaſon and of Creation doth require, that the firſt Copies of things, being firſt of all con-

cealed in the celestial Natures, were transmitted into inferiour Beings: but in the first they are of a far greater perfection, both because of their greater tenuity and dignity, as also because of their neighbouring seats to the Eternal Being: but with us they are much meaner, because carved in a grosser and less valuable matter, and more distant from their eternal Principle. There is nothing therefore printed in this lower Margin of the World, which was not at first copied in the heavenly Being: neither is there any particular kind of Being of the inferiour natures, which doth not acknowledge the dominion of one Superiour agreeable to it, and which it hath not the secret seal and signature of it. So do things below depend on things above.

227 The World is a creature of an ambiguous nature, for it is of both Sexes, the higher part, *to wit*, the celestial, is active and masculine; the lower Elementary nature, is the passive and feminine nature. The Globe of the Earth is the womb, in which the engendering seed of Heaven is received and kept. From the masculine part proceed life and strength;

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from the female part corruption and death do iſſue.

228 Since ſuperiour and inferiour bodies have their original from the ſame Principles, as from their parts, yet are they not ſuch as have their equal lot: it is equal, that thoſe things that have the honour of being nobler ſubſtances, and advanced to higher offices, ſhould diſtribute to their brethren of a lower degree, being poor and in want, ſome of their wealth, and ſo provide for their life and converſation. For it was provided by the foreſight of the Deity, that ſince there was a neceſſity that the World ſhould be made up of unequal natures, the more powerfull Natures ſhould aid the weaker, & hand help to the fainting Natures. So Love is the indiſſoluble knot of the parts of the Univerſe.

229 In this ſublunary Region, diſeaſed Nature ſickens out of a defect of the proportion and temperament of the Elements, either by reaſon of the quantity, or of the qualities, either out of a too great intenſion or remiſſion, and ſo is there a diſſonancy in Natures muſick, and a diſtemper in her bodies. Therefore the conſonancy of the Elements, which riſeth from a pro-

a proportion, and constitutes their temperament, being gone, the matter and form of the whole mixt Being hath a bad coherence; Nature is troubled and staggers with a perplexed confusion, and hence do first diseases, and then death assault disordering and falling Nature.

230 That discord of those Principles, have either an intrinsecal and radical cause, as from a vicious seed, an evil generation, or age; or an intrinsecal and accidental, as from a too great repletion or emptiness, from whence either an excess or defect in humours and spirits; or from putrefaction, mortal poison, infection, grief, hurt, or some other impediment brought upon the Organs of life with the like, which do hurt Nature.

231 The four radical Qualities of the Elements, are as so many harmonious Tones of Nature, not contrary but divers, and distant each from other by certain pauses, from whose rational difference, intension and remission, is made a perfect consent of Nature, perceivable by the understanding, bearing an Analogy to that vocal Musick which is heard by the Senses. Sharp and Flat in Musick, though

though they are extreams, yet are not Contraries in Muſick, they are the terms of thoſe means, which lye betwixt them, and are compoſed and tempered after a divers manner by theſe two extreams. So Heat and Cold, Drineſs and Moiſture, are the extream Qualities in Nature, yet not therefore contrary, but onely the bounds of the middle and interjacent Qualities, from whoſe mixture and temperament, do the middle proceed.

232 The motion of Nature is continual and not tyred, no leſs in every part than in the whole. For ſhe always acts, never idle, ſo that if ſhe were but out of action for a moment, it would ruine the whole frame of the Univerſe, which is addicted to a decree of a perpetual motion. For neither doth the ſetled Earth, the calm Sea, the quiet Air, therefore altogether reſt, becauſe they are not ſeen to be moved, they reſt no more than a ſleeping man: that reſt is a remiſſion of action, not an omiſſion or ceſſation. Nature acts within, neither doth it ever deſiſt its action or motion of the Organs. Even a very carkaſs hath a motion, *to rot*, of corruption: but living

living Beings, though they are not acted by a local, yet are they by an organical motion.

233 Nature doth move the frame of the Universe in a uniform and orderly motiõ, yet so that wheels things unequal and unlike, by an unequal unlike motion. This unequality of the motion is required by a Geometrical equity, and so all the motions of all the heavenly bodies, may be Geometrically termed equal, considering the difference of the magnitude, distance, and nature of them.

234 Nature being no less powerfull than wise, in the informing and governing of her Works, doth attain her certain end by many wanderings and windings, which is most evident in the births of the Earth, for she handling the Elements in an unequal temper, doth, especially in the Winter, repleniſh the womb of the Earth with a fruitfull seed, in the Spring brings forth an easie birth, in the Summer ripens the fruit, and in the Autumn all fall.

235 This diversity doth especially proceed from the approch and recess of the Sun, appointed to this end by the

the Creatour: For he hath deſtinated the Sun to the Rule of the Elements, that by his various diſtance, inflection and reflection, they may have a divers and various temperament, and ſo there might be ſome help for Nature, working divers things by divers means, and that ſhe might perfect her changes, by the various changes of Times. This variety of Nature is worth the exacteſt thoughts of the moſt acute Philoſophers.

236 The heavenly bodies, though not ſubject to that ſtain of alteration, do notwithſtanding introduce manifold changes in the Elementary Region, and do inſpire various affections by their divers propenſion, and the various motions of the planetick bodies, which do alter their ſite and diſtance between themſelves; and alſo the figure of the Heavens, which actions do diverſly form and incline the pliable natures of the Elements, and they never ceaſe to ferment them by their continual influence.

237 The whole ſubſtance of the Heaven, hath parts continuous, though not contiguous; let not any therefore fancie the World to be the

works

works of Art, which is the work of Nature, which cannot endure any ſection into Sphears and Circles; for they that firſt divided the ætherial region into many orbs and circles, did propoſe to themſelves rather the eaſie teaching by it, than to ſhew the truth of the thing. For the divine nature being an unitie, is deſirous of and endeavours unitie, and ſo avoideth multiplicitie: wherefore we muſt conceive ſhe created not many Heavens, ſeparated by their matter and ſuperficies, when one bodie, in reſpect of the continuitie of the matter, though diſtinct in the dignitie and virtue of the parts, might ſuffice. Neither is this taken off by the motions of the Stars in their courſes and cuſtoms, which becauſe we know not, we therefore make a fancied Aſtrologie, and do too boldly bring the power of God under the weakneſs of man, though the continuitie of the Heaven hinder not the motion of the Stars, and there might be ſome help for mans reaſon to find out their orders,

238 That there ſhould be a firſt moveable above the Heavens, by whoſe

whoſe hurrying motion the lower Heavens are turned about, is not an invention of the wiſdom of God, but onely a fancied help for mans ignorance: for if we aſſign the principle of motion to that firſt mover, why do we denie it to the globe of heaven? why ſhould we fancie an external cauſe of motion, which may be all this time intrinſecal?

239 As this loweſt province of the World is ſubject to the rule of the middle, ſo is the middle, *viz.* the ætherial to the higheſt and ſupercelestial for its priviledges and deputieſhip. For the Empyrean heaven, and the quire of the intelligible Beings, do inſpire into the celeſtial orb thoſe virtues, which they receive from the Archetype, in order of ſucceſſion, and do move thoſe natures that lie neareſt them, not without a concent, as the firſt organs of the material world: by which motion the inferiour bodies, being alſo moved, do exerciſe their turns, as ſo many dances to a ſet pace, and do borrow whatſoever is excellent from the ſuperiour bodies.

240 But Intelligences are illuminated at hand, according to their orders

ders from the mind of God, as from the spring of eternal light, by which illumination they are fed, as with an immortal food, and in it, as in a glass, do they read, receive the commands and will of the Divine Majestie, and by it are enkindled to an honourable obedience. This is the manner and union of the threefold nature of the Universe, the knot and Herculean bond of this union is the love of God. So in a ternarie is compleated the whole state of the World, whose Creatour is by no means a part of it, no otherwise than Unitie is neither a Number, nor the part of a Number, although it constitutes all number, but is the principle and measure of Number, neither is the Musician or Lutonist a part, but the authour of the Concent.

241 They which believe that an almost innumerable multitude of heavenly bodies, were created for the commoditie of the globe of the Earth, and for her inhabitants, as to their proper end, are deceived, for reason will denie, that natures, so far more noble and transcendent, were enslaved to the service of more vile and

and low-born Beings. Is it not rather more likely, that every Globe doth rather of it ſelf make a peculiar world, and that ſo many worlds as ſeodaries to the eternal Empire of a God, are diffuſed through the vaſt range of the heaven, and there do hang as bound each to the other by that common bond of the heaven, and that the whole large Univerſe doth conſiſt of thoſe manifold natures? Theſe, though ſo far ſevered in nature and place, yet do joyn in a mutual love, ſo as to make up a perfect harmonie in the Univerſe, The heaven is the common place of all, yet is it more pure about thoſe more perfect Beings, therefore it is of great tenuitie and almoſt ſpiritual, and ſo fils up the places between, that ſo it may the better receive the various affections of ſo many natures, and the ſecret virtues continually iſſuing from them, and having received them, it might ſwiftly communicate them to others, though far diſtant. For the heaven is Natures conveyance, by the mediation of which, all the Cities of Nature do traffique one with another, and are made

made partakers of each the others wealth and ſtore. So are they linked together by a moſt powerfull bond of friendſhip and nearneſs, as it were by ſome magnetick virtue.

242 What hinders, but that we may reckon the Globe of the Earth, as well as the Moon amongſt the Stars? For both are naturally dark bodies, both do borrow light from the Sun, both are ſolid bodies, and reflect the beams of the Sun, both ſend forth ſpirits and virtues, both hang in their heaven or their air. But the doubt is, whether it moves or no. But to what end is her motion needfull? why may not ſhe alſo ſtand fixt amongſt ſo many fixt bodies? And it may be the Moon hath her inhabitants, for it is not credible, that Orbs of ſo immenſe and vaſt a compaſs, ſhould be idle and uſeleſs, not inhabited by any creatures; that their motions, actions, and travels ſhould onely tend to the good of this loweſt and moſt deſpicable Globe: ſince God himſelf, not liking Solitude, did go out of himſelf in the Creation, and poured out himſelf upon the creatures, and gave them a Law for Multi-

Multiplication. Is it not more for Gods glorie, to aſſert the intire Fabrick of the whole Univerſe to be like a great Empire, graced with the various natures of many worlds, as with ſo many Provinces or Cities? and that the Worlds themſelves are as ſo many habitations & tenements for innumerable Citizens of divers kinds, and all created to ſet forth the ſuperlative glorie of the great Creatour.

243 And who will not admire the Sun as an immortal Lamp, hanging up in the middle of the hall of the Great Lord, and enlightening all the corners & receſſes of it, or elſe as the Vicegerent of the Divine Majeſtie, infuſing light, ſpirit and life into all the creatures of the World? For it was fit that God, being altogether immaterial, ſhould rule and order his material works by an organ, which ſhould be of a middle and moſt excellent material Being, which alſo ought to be full of vivifical ſpirits, and ſo to ſet over ſenſible things, a ſenſible Monarch.

244 This Doctrine of many Worlds is not repugnant to Scripture,

pture, which doth onely relate to us the Creation of our World, describing all things concerning the others in a mystical, rather than an open & clear way, onely touching at them, that so mens feeble souls, that had alreadie fallen, as too curious of knowledge, might rather sit and admire, than rise and understand. The clouding of this truth, this darkness of mans soul, was part of the punishment of sin, by which he fell from the pleasures of Paradise, the delights of knowledge, the knowledge of Nature and heavenly things, that so he that would stretch himself to a sinfull desire of a forbidden knowledge, might be nipt by a just deprivement of what was given: and so he having brought in a multiplication and confusion of knowledge, might be punished with the loss of that true Knowledge, which was one of all things. That is the Cherub, the guardian of the Garden, he that hath his flaming faulcheon, striking blind the guiltie souls of men with the brightness of his light, and forcing us off from the secrets of Nature, and the truth of the Universe.

245 The

245 The Divine nature, although it be a moſt perfect unitie, yet ſeems to conſiſt of, and to be perfected by two things, *viz.* Underſtanding and Will. By his Underſtanding, he knows all things from eternitie; by his Will, he acts all; and both he doth moſt abſolutely. His Knowledge and Wiſdom belong to his Underſtanding: but his Goodneſs, Mercy, Juſtice and the reſt of thoſe virtues, which are accounted Moral with us, belong to his Will; yea ſo doth alſo Gods Omnipotencie, which is nothing elſe but his Omnipotent Will. The Intelligible natures, *viz.* the Angelical nature, and the Soul of Man, which are ſmall draughts of the Divine nature, have alſo theſe two faculties, according to their weight and meaſure. For in them the underſtanding is the organ of Knowledge, the will of Working, and beyond theſe can they not act.

FINIS.